THE UNITED CHURCH

SEPTEMBER 15, 1958

OBSERVER

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OF RELIGION

The Ottawa Story

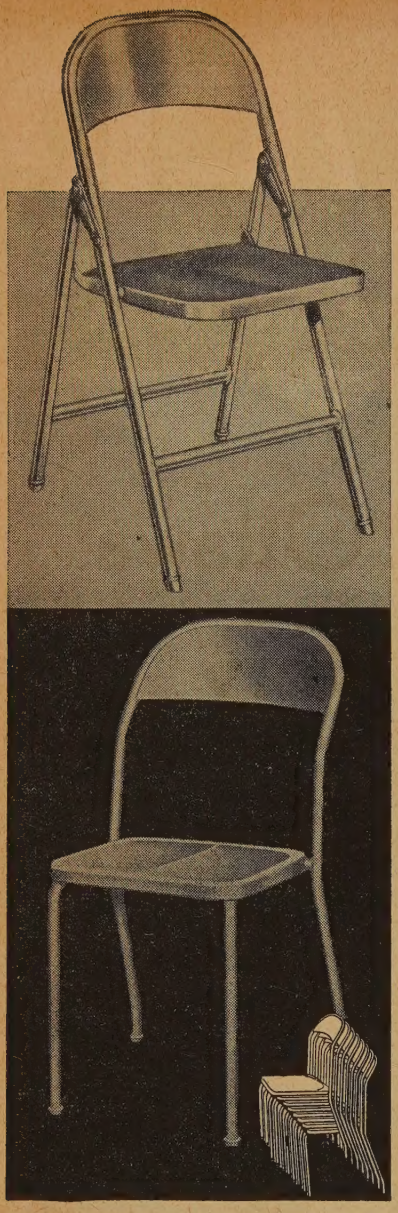
see page 8

Ontario Travel and Publicity photo

CANADA'S NATIONAL WAR MEMORIAL, OTTAWA

Along the Seaway
by E. L. Homewood

Women in their Place
by Marjorie Macdonald



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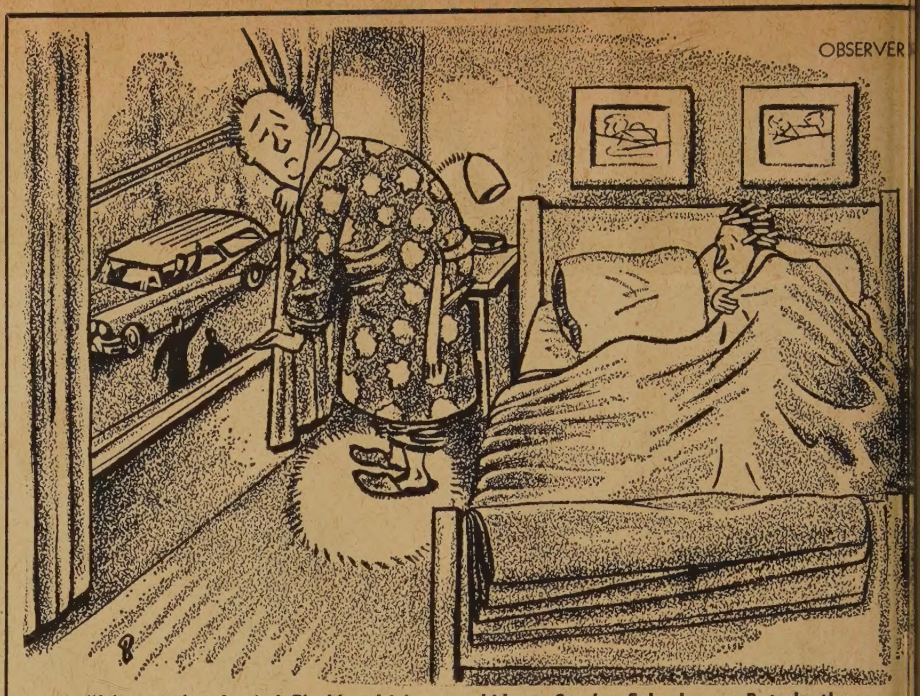
Letters



"It's not that I mind Fleebles driving our kids to Sunday School . . . But do they have to be noisy about it?"

Contradicting Picture

Dear Sir: Yesterday we sang with due enthusiasm in Sunday School the beautiful hymn "Come let us sing of a wonderful love (which) dwells in the heart of the Father above."

Five minutes later my teen-aged boys were reading in their Sunday School lesson (Josh. 11: 28) "It was the Lord's doing to harden their (Canaanites) hearts that they should come against Israel in battle, in order that they should be utterly destroyed, and should receive no mercy but be exterminated, as the Lord commanded Moses." One contradicts the other. . .

Both these pictures of God cannot be true. The Old Testament makes God a monster who entices people to their destruction by deceiving them in their minds and hearts. My boys and I preferred to take the hymn as the true picture, derived from Jesus Christ.

Rapid City, Man. G. G. Harris.

Comments on J. A. D.

Dear Sir: The Rev. J. A. Davidson endeavours to answer a humble but pertinent request that he explain briefly why he does not agree with Billy Graham's theology and the answer is: "For the present I can say that my own theological orientation is what is best called 'evangelical liberalism' with a gentle leaning in the direction of neo-orthodoxy" — so that's what's the matter with Billy Graham!

I had always felt that Billy was frequently a bit off centre, but never until now could find words to give adequate expression to it. Let us hope that Billy will now steady down in the direction of neo-orthodoxy, whatever that may mean. . .

Toronto. J. Montgomery.

Dear Sir: I assume that Rev. J. A. Davidson is quite able to defend himself, but Mr. Barry Salmer of Windsor is obviously unfair in claiming fundamentalists only have a zeal to win souls for Christ. I am not a fun mentalist in the accepted definition of term but I earnestly desire to win so This is true of the majority of minist whom I know.

Arva, Ont. Rev. G. C. Mitch

Dear Sir: May I commend Mr. Davidso article on simultaneous communion. many of us it is a beautiful symbol of unity in Christ.

As to awkwardness while holding elements I would ask Dr. Johnston "J what are **believers** doing while the eleme are being passed?" Is there not here wondrous opportunity for the commun of prayer lifting the needs of the distress the sick, the tempted, the dying to God intercession? According to our own ne in grace offering thanks for the life Christ offered to us and calling for Gc peace in a world hungry unto death for peace that passeth all understanding? point is that if a person is "spiritua engaged" by faith there is no sense awkwardness and we retain the values true communion by the simultaneous r

Fernie, B.C. Gilbert C. Johns

K.J.V. vs. R.S.V.

Dear Sir: On Professor Black's interest undertaking to demonstrate "Which is Right Bible?" (**Observer** June 15, pp. 29) please permit me a few comments: Phillips' contribution to a general und standing of the New Testament has be too wide and deep to be nullified by grammatical slip or by treatment of Greek subjunctive not in harmony w Professor Black's principles of translati (2) The King James was a very gr achievement for its day, and its influe upon the English-speaking world merits w the praise bestowed on it. (3) But its d is past, and it is now grossly out of da In hosts of passages it is definitely bad wrong translation; its English is that of

(*Continued on page* 4)

"...we consider it a spectacular triumph"

Wells is deeply grateful to the Reverend D. K. Burns, M.A., B.D., Ph.D., for this gracious letter of thanks.

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Wall Street United Church

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—o—

REV. D. K. BURNS, M.A., B.D., PH.D. REV. K. H. EDDY, M.A., B.D.
MINISTERS

MRS. N. S. HEINBUCH, CHURCH SECRETARY

MR. A. E. HETHERINGTON, TREASURER

MR. F. J. LATHAM, RECORDING STEWARD

July 8th, 1958

Mr. J. C. Johnston, President,
Wells Organizations of Canada, Ltd.,
330, Bay Street,
Toronto, Ont.

Dear Sir,

Here I want to record, in however imperfect a way, something of the impressions and sentiments uppermost in our minds here in Wall Street Church following the Wells Directed Canvass.

To date $170,001.00 has been pledged to the capital fund and $108,220.50 to the Budget Fund, we consider it in a very real fashion a spectacular triumph in our congregation. If I may comment without tedious details it was virtually a causing of the blind to see, the lame to walk, the cleansing of the lepers and the dead being raised up.

In very truth we are exceedingly grateful for the substantial sums pledged and even much more so for those other intangible yet real benefits a large section of this congregation has received. Don't you ever doubt it your organization is being used not just as a business catalyzer of beneficent reactions but as a bona fide agent of The Holy Spirit.

Again, your Wells representative who directed this canvass was unquestionably the right man in the right place. Like a pilot sailors come to trust for his judgement and know-how, he guided us through storm and spindrift, through shoal and fog. My men would want me to thank you for his high calibre of leadership.

As to the days ahead we are confident of reaching a much higher objective by the end of three years. We are elated and expectant of the blessing of God.

Faithfully yours,

Dean K Burns

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LETTERS (*Continued from page 2*

17th century, and for our current usag notwithstanding passages of superb dictio beloved by us older folk, it is harsh an not infrequently unintelligible. One serv poorly the cause of the Church by makin a fetish of a great work of the past.

S.M.U., William A. Irwi
Dallas, Texas.

Dear Sir: . . . Professor Black is ful justified in protesting that the King Jam Version is more suitable for reading in th public worship of God than is J. B. Phillip rendering. I am sure Mr. Phillips wou agree with him. Mr. Black does not he his case, however, by picking holes in a excellent paraphrase because it does n meet "in verbal detail" the requirements a good translation. Paraphrasing is the fir essential in **interpretation.** Accuracy an clarity are the first requirements in a goo **translation,** rather than literary grac important as that is when the subject matt is sublime. The Authorized Version had be revised because in some places it is n clear, and in others it is not accurate. Th pity is that none of the Revised Versio is comparable to it as literature.

Georgeville, Que. (Prof.) R. B. Y. Sco

Blows Left and Right

Dear Sir: I am pleased to see the wa **The Observer** is drawing blows from bo the left and the right. In this way we a may come by a clearer basis for the fai we hold. When we think of the gre diversities of opinions we hold, leading hundreds of denominations and sects with the Christian church, it should make u humble and more lenient toward each othe The children in a big home do not alway feel and think alike but they all are loy to the home. In my home there were eleve of us. We did not always see alike; fact my twin brothers, always inseparabl differed on a religious question. One was Calvinist, a predestinarian, and the oth an Arminian.

In this dispensation of the Holy Spir we are assured that we will be led into a truth, so let us all have patience, tolerano and a kindly spirit toward one another. .

Ottawa. D. McRa

Remarkable!

Dear Sir: In your editorial "Uneas Neutralism" your distinction between rea ism and idealism is remarkable. Christ mu surely have been an all-out idealist. Accord ing to your realistic view his defences wer definitely not what they should have beer He surely failed to "Remember Pea Harbour." And remember, too, that h idealism encouraged Caesar to start a wa on Christianity. He brought "Not peace bu a sword." If we are going to be realist let's quit kidding ourselves about bein Christians. To realists, Christianity, a Christ lived it, always was a "stumblin block." His idealism is still "foolishness. For example, take "Lambs among wolves or "Turn the other cheek."

Mono Road, P.O., Ont. R. Ernest Oldfiel

On Praying

Dear Sir: . . . I hope we will not b forbidden to pray for any thing or any on that we want to pray for. Praying is talkin reverently to God. Surely I may tal reverently to God about those whom I love whether they be on this side of the "curtain or the other.

Toronto. J. A. Donnel

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OBSERVER

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Prof. A. J. Ebbutt

IN THE NEXT ISSUE

Will Jesus Come Again?
LAST OF A SERIES OF ARTICLES
BY A. J. EBBUTT

Race Relations in Canada
A PANEL DISCUSSION

Observations

THE COMMISSIONERS to the last General Council in Windsor were treated to a Saturday afternoon ball game in Detroit, as readers of THE OBSERVER cartoon will remember. Always, the host churches plan something interesting for their guests to do on the Saturday. This year the commissioners are taking a trip down to the St. Lawrence seaway development where they will be fed in the lovely new Iroquois church after it is dedicated by the Moderator. For a pre-view of what they will be seeing turn to pages 10 and 11.

HISTORY WILL BE MADE this council when the Prime Minister—no mean preacher himself—will be the speaker at the big public Mission to the Nation service, Friday, September 19th. Mr. Diefenbaker's subject, "The Christian and the Nation." On Sunday evening there will be a mass service in the Coliseum at Lansdowne Park. The Sunday morning service in Chalmers Church will be televised by the C.B.C.

• A NEW DEPARTMENT appears this issue called "Your Family—at home and in church." The Devotional Page, which has been prepared for us for several years by The Rev. Peter Gordon White, Editor of the Church's twenty-odd Sunday School publications, will be absorbed into this new larger department, and Mr. White will continue to write for it. The Rev. C. E. J. Cragg of Eglinton Church, Toronto, writer of last year's Lenten Booklet, will write the first series of devotional pieces. Columnist Genevieve Carder will edit the department, and we will include Dr. Horwood's Music Makers for the children, shorter, but more frequent. Also there will be a Bible crossword puzzle and other things we hope will be interesting to the entire family.

• A CHRISTIAN FAMILY CAMP in Berwick, N.S., expressed concern that church people didn't know much about their own congregations and wondered if THE OBSERVER might draw attention to the *Year Book* statistics. Every Pastoral Charge gets a *Year Book*; usually the minister keeps it in his possession, but it is a mine of information for the whole congregation. It tells how many members were received, how many marriages and baptisms performed, the amount of the minister's salary, and gives columns of information about every church in The United Church of Canada.

BERWICK, NOVA SCOTIA, has a large place on a United Church map, because of its famous camp meeting — the sole survivor we believe of many camp meetings held in the early days of the Canadian Church. There are many south of the border still, and the young evangelistic groups find them very effective. Berwick has grown with the years and is obviously a very fine institution.

THE TOWERING HEMLOCKS, some of which were young trees when Christopher Columbus did his sailing, give a cathedral-like atmosphere to the great outdoor auditorium. We measured one near the side aisle, twelve feet girth at the base. The public evangelistic and preaching services on Sundays and week nights don't draw as large crowds as in days gone by it is said, but the camp has other new features, perhaps even more valuable: A Vacation School with an enrollment this year of 160; a fine young people's school of about sixty teen-agers; a W.M.S. leader's school; a layman's conference; and best of all a rich fellowship among the many families who come to their cottages, or park in tent or trailer on the grounds for a few days of inspiration and vacation.

THE MODERATOR, Dr. Thomson, gave a morning Bible study course which was the finest we have ever sat in on, plus leadership in an early morning school for clergy. Dr. David MacLennan was the evangelist this year, and made us keep wishing he had remained in . . . or would return to . . . a Canadian pulpit. Next spring when summer plans are under review we hope to tell a fuller story of Berwick.

• A HIGH SCHOOL teacher from a western town came into the office to see us lately, and passed on two suggestions she felt would be helpful to the children and young people in the little churches. Big town or city churches can do a lot by inviting youth and children's groups in for special church events. Leadership training schools held in larger centres staffed by people who really know what the job is all about can be very helpful to Sunday School teachers and other leaders in the small places. We know that a lot of this is already being done. But more such things would be helpful for the 702,113 Sunday School scholars and 245,646 children and young people in midweek groups of the United Churches . . . particularly those in the small churches. •

Invitation to Chinese

IT has long been hoped that the once rich fellowship between the Church of Christ in China and The United Church of Canada might be restored. It looks as though these hopes might be fulfilled soon. The Executive of the General Council has recommended inviting the Chinese Church to send representatives to visit the United Church.

Although Canada still does not recognize the Chinese People's Republic, there are indications that this invitation may go through. We have long believed that someone from the Canadian Church should return officially to visit the Church where so many laboured. For them to visit Canada may be better still.

For many decades Presbyterians and Methodists and later The United Church of Canada worked in China with great success. Hundreds of missionaries and their families served there, as teachers, evangelists, dentists, doctors. Thirty years ago 285 missionaries from the United Church were in China.

As years passed and the handwriting on the great wall of China was becoming clearer, we speeded up the plan to hand over all Canadian property—and there was a great deal of it—to the Chinese Church. The last was transferred by action of General Council in 1950.

It is to be expected that former missionaries and their children, many of them born and educated in China, would be intensely interested in the present state of affairs. But so are the tens of thousands of church people who supported the work, followed the missionaries with interest, prayed faithfully, and have been left disappointed, and in some cases disillusioned.

It would be good for them to have visible evidence that the Church in China lives on, that their work was not in vain. We hope the invitation will be accepted and that it will be an augury of even better things.

C.B.C. CHANGES

IT IS with some misgivings we behold these new things which have come to pass in relation to the C.B.C. Despite the criticisms many of us feel it our right to level from time to time at the C.B.C., we have always appreciated its work and been proud that its programmes weren't aimed at the lowest common denominator of taste and intelligence and the highest denomination of dollars.

There is something to be said for the government proposals. Like most Canadians we withhold our judgment and hope that the changes will work out well for the government, for the C.B.C., for private broadcasters and for the listening public.

The most important thing now before Mr. Diefenbaker is the appointment of the right kind of men to govern the C.B.C. We have not forgotten Mr. St. Laurent's appointments to the Canada Council of millionaire brewers and distillers to dispense dollars for Canadian culture. We covet for the C.B.C. complete freedom from political influence, and complete independence from the sort of big businessman who might be suspected of desiring beer and liquor advertising for radio and T.V.

DISARMAMENT

CHURCH courts from Lambeth Conference down to the humblest, have been declaring themselves on the complex issues of nuclear testing, disarmament, and the use of atomic energy for peace.

The United Church's International Affairs Committee through the years has sounded a prophetic note in these and kindred matters. We assume that the General Council will have vigorous discussion on the current recommendations of the committee and we set forth some of its recommendations on disarmament:

> "We affirm that the time has come to renounce all war as an instrument of national policy. To this end Canada:
>
> (a) Should press for an international agreement (subject to international control and inspection) halting all nuclear tests. . .
>
> (b) Call upon other nations to join in her present policy of research and development of nuclear energy for peaceful purposes only.
>
> (c) Continue to press with all vigour for a larger measure of world order by surrendering its national sovereignty to the extent necessary, provide its full share of the police force required, devote savings in armament costs to aid under-developed countries."

The Committee also repeats its recommendation that Canada should recognize the People's Government of China and supports its admission to the U.N. The Council first passed this in 1952, and at that time its voice was lonely and prophetic.

TENTH BIRTHDAY

THE World Council of Churches, celebrating now its tenth birthday, has had quite a decade. It's been marked with a growing spirit of understanding among the great and small, old and young non-Roman churches of the world. The years have been filled with deeds of Good Samaritan religion. The hungry have been fed; the homeless housed, the naked clothed, and the sufferings of disaster-struck people have been alleviated in the name of Christ by his servants.

It would be difficult to suggest where the World Council has been most effective. Is it work among the war-made refugees? Is it co-operation where narrow denominationalism competed so long? Is it the effective voice of young churches of the East expressing themselves with dignity in the great councils? Is it in the end to paternalism and the new sense that the mission of the church is one for one church to one world.

Or could it be that the World Council is at its greatest in the little communities where Christian brethren, the heirs of many traditions and divisions, come together forgetting that which divides, to work for their Lord in a common task?

n Editorial Advance

THAT SCOLDING VOICE

VERY two years the people of Canada, both church and non-church, are afforded an opportunity to assess the ork and witness of its largest Protestant urch. The democratic proceedings of e ten-day General Council of the United urch are open to public and press, and e great media of communication are nerous in the time and space they give the story.

However, even the discerning and careful ader of the news may get a distorted age of the church, if he does not have mpathy for the reporters who write the ws, an understanding of the limitations the press, radio and TV, and a sense of mour about councils.

THE OBSERVER cannot hope to do a mplete job of reporting, either. Only ose who know and love the church and e it at its work in the little places through e years, will appreciate the bits and eces which tumble out from the crowded enda of a great council.

But there are a few things we can do, d we will try to explain a little.

The work of council may be divided ughly into four parts:

The routine work associated with admin- ration, important but not too news- orthy to ordinary readers; the reports of e Church's work; the analysis, discussion, iticism, planning of the work; the witness the moral and social fronts.

Optimistic Reports

Reports will show the United Church is ospering. Its greatest problem, manpower ortage, is being solved; not dramatically, quickly, but surely! It may be another e years before there will be enough nisters to supply all the vacant pulpits, t they will be supplied. There are more ndidates studying for the ministry in the lleges now than ever before.

Financially the church is doing well. ery Board and mission of the church has work it could do if it had the budget. Few members of the United Church are hurting themselves, but there is steady progress. One of the most exciting things about it all is that in the suburban areas where the new churches are going up, the younger people are proving to be better stewards and better church-goers than their fathers.

In church extension the United Church is enjoying a boom in building, with no end to this in sight. The indications are that Canada's youth has been attracted by church union. They are weary of denominationalism, and they are finding a spiritual home within the young union of churches, called The United Church of Canada.

Extension, recruiting for the ministry, financial need have been spoken of a great deal in recent councils. The reports coming to Ottawa will show that the church has responded, and the Eighteenth General Council will be happy and optimistic.

Witness on the Moral Front

It is probable that what The United Church of Canada has to say about social, moral, and world matters will receive more attention than anything else.

The press is always interested when a church speaks up with courage on gambling, intemperance, commercialism of Sunday, capital punishment, juvenile delinquency, divorce, atomic warfare, recognizing communist China, low-cost rental housing, pensions for the aged.

Sometimes the church speaks with a rasping scolding voice. Sometimes it seems to be too critical, too legalistic, more intent on fighting sin than helping sinners.

Sometimes those who are not members of the church feel that a church has no right to interfere with the way they spend Sunday, play bingo, drink beer, or change wives. Certainly when a big church says something which may threaten the liberty of non-members it makes news.

The church's task is manifold. It is more concerned with helping the drunkard than condemning drunkenness. It spends more time caring for the neglected children, deserted wives, or unmarried mothers than condemning the things which bring about such conditions.

A church must wage war on evil. And sometimes the evil is found in respectable places in the hearts of those who would destroy the Christian tradition of a day of rest, exploit the weakness of those who drink too much and gamble. Irritating or not, the Council will spend more time condemning sin in high places than it will boasting about its good works.

If readers grow weary of the negatives they should ask who else in Canada is talking up on these matters?

Concern with Itself

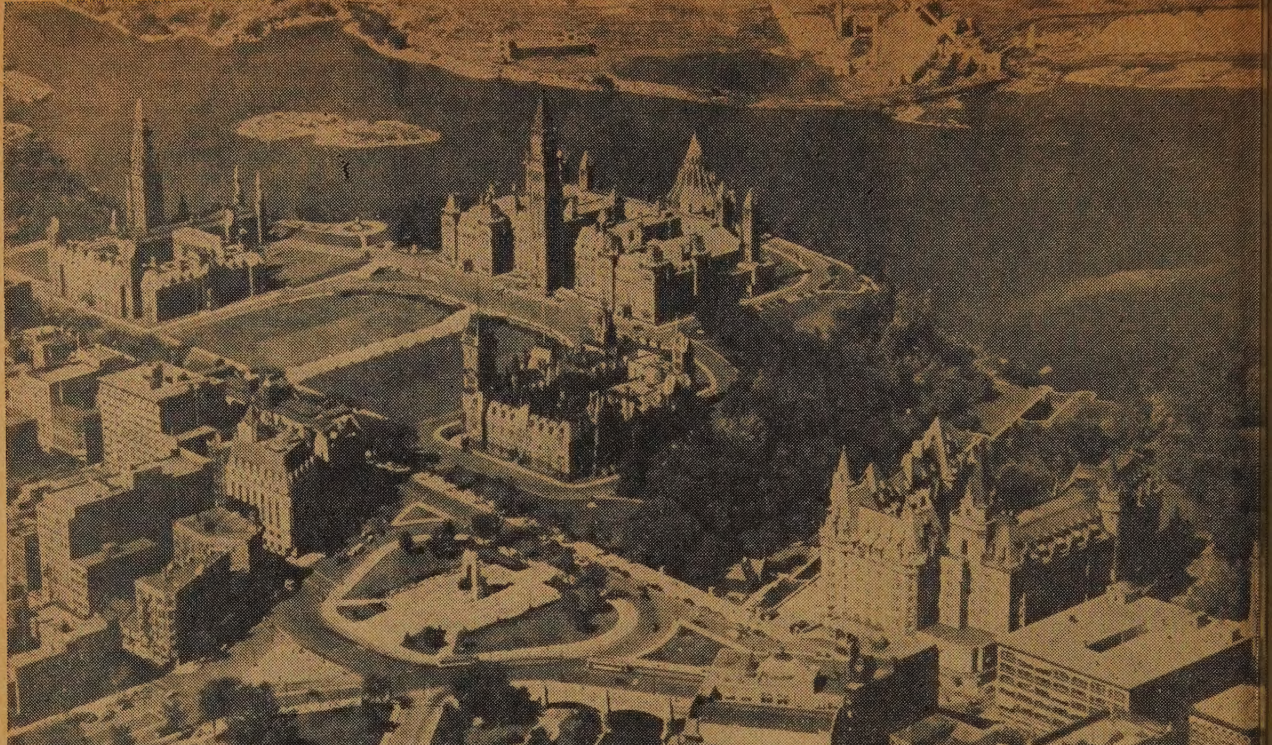
The Council should take a hard look at its overseas mission work.

In the last thirty years the proportion of our money given to overseas work, and the numbers of missionaries serving abroad have been cut in two. This is no criticism of the Secretaries of Overseas mission boards; no reflection on the great missionaries who serve. It is a criticism of all—a condition found in other churches, too.

The United Church is committed to make disciples of all nations. In this changing world, where the population swells and the numbers of non-Christians increase we haven't been measuring up.

Two years ago there was a suggestion of a special emphasis of "Mission to the World." It seems to have got pushed aside somewhere. We don't know what it should be called, what the thing ought to be, but somehow the Church should come to grips with its mission. We would hope that this might be one of the concerns well articulated at this Council. ●

Cover Story



Miller Service

THE OTTAWA STORY

A National Church meets in the national capital

By A. C. FORREST

ON September 17, the 18th General Council of Canada's largest and fastest growing Protestant Church meets in Chalmers United Church, Ottawa —the first time in the capital since 1936.

Three hundred and eighty-six Commissioners, half of them ministers, the others lay men and women, have been elected to sit in the three - sessions - a - day 10 - day meeting, from 11 conferences and from five overseas mission councils. When they first gather they will hear the Moderator preach and receive communion, reminiscent of the early days in Canada when saddle-bag preachers rode a thousand miles to attend conference and the Sacrament of the Lord's Supper.

When the Council last assembled in Ottawa the church had a membership of 694,374 and had just raised eleven and a quarter million dollars for all its work at home and abroad, in its six thousand and more preaching places.

Last year its membership reached 955,303 and it raised a total of $47,694,571. In 1935 it raised for all its mission and maintenance funds $1,568,037. Last year its people gave $5,781,847 and this year it is up another 15 per cent., the greatest increase over last year of any large church on the continent, according to Dr. Herbert Ashford of the M & M Department.

In 1936 the United Church was only eleven years old; there were those who still wondered if the Christian world's newest experiment in church union would be a success. Twenty-two years later no one has any doubts. The General Council will face problems for the church; but no commissioner will turn his eyes backward.

Church Union in Canada is working.

For many commissioners — (and some will be accompanied by their wives)—this will be the first visit to Council and the first to Ottawa. Council meets every second year; one minister in eighteen is elected. That means that the average is about once in a life-time, although many get elected over and over, something necessary if there is to be continuity in the Council and if articulate expression of the Church's needs and conviction is to come up from the congregations.

The Council provides time for sight-seeing and organizes great inspirational public services. Buses will take members of this Council on a seven-hour trip to visit the St. Lawrence Seaway and Power developments, and view the new churches which take the place of those inundated by the flood. Glengarry Presbytery will be the host, and the handsome new Iroquois Church will be dedicated by the new Moderator. No doubt many commissioners will steal away from the Church's Parliament for a little to visit the houses of the Nation's Parliament.

Old-timers will find that Ottawa has been changing. Parliament Hill with its 35 acres of Park, the Chateau Laurier, the River the Canal and Locks will not have changed so much. But the National War Memorial (see cover) was unveiled in 1939. Carleton University is now being built on a choice site. And the 100-acre experimental farm is being surrounded with city homes.

Religiously Ottawa is conservative, but becoming more Roman Catholic and French. In the 1951 census, the 202,000 population—well over half of them women for girls come from all of Canada to work in government offices—was largely Roman Catholic, United and Anglican.

The 95 thousand Catholics have 35 churches; 40 thousand United Church people have 23 churches within or on the edge of the city limits. Official United Church statistics indicated only 26 thousand under Pastoral oversight, suggesting that Ottawa is a good place to get lost in.

The 37 thousand Anglicans have 20 churches and nine thousand Presbyterians have eleven, several of them beautiful buildings.

Van's, Ottawa

Many commissioners will slip out of church parliament, meeting in Ottawa's Chalmers Church . . .

Miller Services

. . . to visit the nation's parliament buildings, as these students are doing

Lutherans, too, have some fine churches, d five buildings for three thousand mem- rs and adherents. Baptists have 10 urches for four thousand statistical herents. That means the United Church s one church for every 2,000; Baptists e for every 400.

Statistics indicate that Ottawa has few herents to the younger denominations. iere are only a handful of Adventists, d some 700 Pentecostals. Newspaper ads dicate the small groups are having a od time. There are three Gospel Halls, ro Tabernacles, an Evangelical Chapel, a esleyan Methodist Church and three lvation Army Citadels. As elsewhere, ese zealous groups are supported by nsus adherents of the larger churches.

No Cathedral!

It has long been a matter for conversa- on among United Church people who visit tawa, that there is no great cathedral- e structure in the capital to give visible pression to the position of the United urch in Canada. The Council Church, almers comes nearest. But no United urch imposes on the skyline like the eat churches of many other major cities. Sometimes daring souls suggest that almers, Dominion and a few others ould get together and erect a great new pital city church. This is never received th noisy enthusiasm in Ottawa.

Membership in the Ottawa churches has mped by over 30 per cent. in the last cade and most of the old churches have ared in this. Chalmers has long been the ongest and largest. Two hundred of its 04 members are non-resident. Westboro w attracts the largest membership in the y. In 1936 it had 505 members and was sing some $7,500 a year. Now Westboro has 2,170 members and last year its people gave $111,216. Chalmers raised $126,875 and gave over $29,000 to the M and M.

Dominion is one of the oldest Methodist Churches; its location is strategic for a down-town ministry, but difficult in some ways. Its architecture does not please this generation. It has maintained a fruitful ministry and, like Chalmers, attracts visiting dignitaries to Parliament Hill and faithful members from Government circles. Nearly 900 members raised $44,000 last year.

Many feel that Southminster, beautifully situated on the banks of the Rideau in a lovely residential area, is the prettiest church in the city. It is one of the few churches which had the architectural taste and sagacity to build recently a handsome Christian education wing out of the same lovely stone as the church itself.

Parkdale is one of the most vigorous large churches with a membership exceeding 1,700, a large Sunday congregation and active midweek programme, fine Christian Education wing and healthy budget.

Older Churches Thriving

Actually Ottawa's old churches, too many of them too close to each other, have been doing very well in changing times. St. James, for example, has increased its membership sharply in recent years; so has Wesley, which built a new church; St. Paul's too!

Ottawa's extension programme has not been as vigorous as in many parts of Canada, although M and M givings are above average. Only 12 of the city churches gave anything to extension last year and $3,986 from Chalmers was the largest. But commissioners will hear of the ambitious extension programme now embarked upon. One brand new church, Rideau Park, has pledged $50,000 to help extension and is expecting as well to pay back the $10,000 loan it received from extension funds only a short time ago.

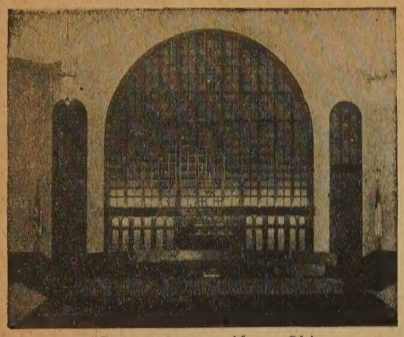
Rideau Park has grown from nothing to a church with a thousand members, two morning services, a large Sunday School, fine building, and an annual budget exceeding $80,000 under the leadership of Dr. W. A. Beecroft, who several years ago had decided to retire but agreed to help out in the infant congregation for a little while.

Kingsway, another new one, has grown from 150 members to 677 in the past decade. Carleton Memorial is a new congregation with a spanking new church. Woodroffe is another rapidly growing residential church; it raised $35,000 last year. Eastbrook has developed fast with the kind of people who averaged almost $100 per member givings in 1957.

Commissioners to the General Council will have similar enthusiastic stories of extension work from all of Canada, and they will find many more signs of United Church times in Ottawa, in the many other excellent congregations, including St. Marc's French language United Church.

The two daily papers, *The Journal* and *The Citizen,* give an impression of churchiness for the city. Their coverage of church news is generous. Ottawa has long done good youth work and C.G.I.T. and church programmes for boys and young people are extensive, and their stories are well told. Mr. J. R. MacGregor, leading Ottawa layman and Secretary of the Presbytery, knows the newspaper business and has been helpful to press and church, one good reason why the United Church has maintained such an influential place in the life of the capital city. ●

ORGAN BUILDING PIONEERS



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Ontario Hydro

Scale model of St. Lawrence project shows new lake which flooded 23 churches

New Churches from

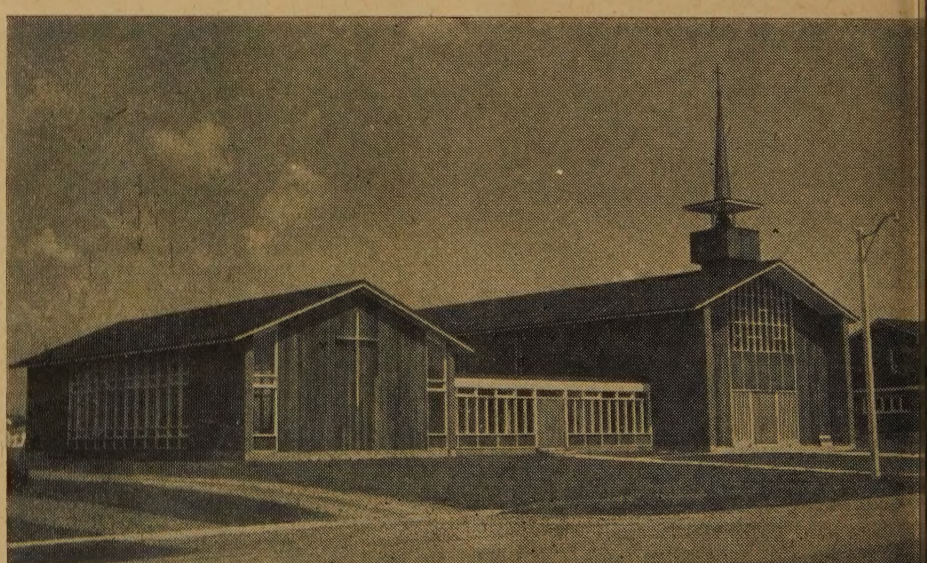
By E. L. HOMEWOOD

WITH the push of a button, Princess Margaret set off a blast which demolished a huge construction cofferdam at Cornwall, Ont., and created a new lake in the Great Lakes chain. To clear the ground for a 20,000-acre Lake St. Lawrence, wrecking crews spent more than two years clearing out seven towns in the 35-mile stretch of riverfront between Cornwall and Iroquois. Twenty-three churches, including five United Churches, were demolished.

More than 7,000 residents of the area have been settled in the transplanted town of Iroquois, and the new communities of Long Sault and Ingleside. And they've got 14 brand new churches, three of them United.

The modern stone church in which the people of Iroquois worship is a striking contrast to the one which went beneath the floods. The new building, complete with Christian education wing and manse, cost over $300,000. The old one originally cost $22,000, had a navigation beacon shining from its tower, and boasted a $12,000 stained glass window.

At Ingleside, Ontario Hydro built a street of churches with United, Anglican, Presbyterian and Roman Catholic in one block. The United Church and manse is on a 2¾ acre site, and cost about $325,000. It was built to house the flooded out congregations from Aultsville and Wales, but



Ontario Hydr

New Long Sault church brings together former two-point charge of Moulinette and Mille Roche

Ontario Hydro

Homewood

$325,000 Ingleside Church replaces four district churches . . . including the 98-year-old Aultsville Church

St. Lawrence Floods

Two other churches at Gallingertown and Onasbruck Centre were closed when Ingleside opened. People come from as far away as ten miles to fill the church's 400 seats.

Building of the church at Long Sault meant the amalgamation of what was formerly a two-point charge. The towns of Moulinette and Mille Roche were both flooded out by the hydro power project, and the people moved to the new town. They got one church, a bright, modern brick edifice.

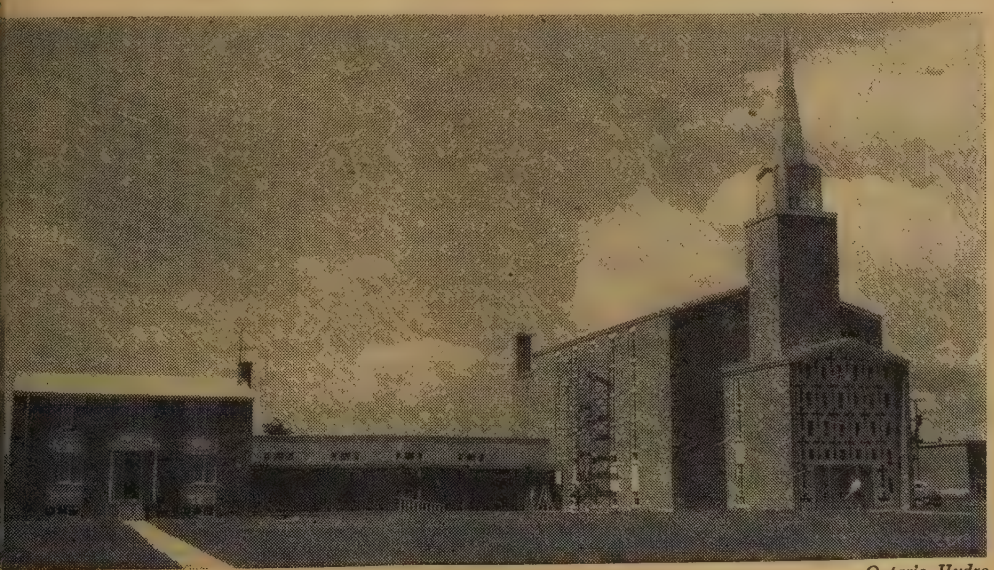
Only part of the town of Morrisburg was affected by the flooding, and the United Church was the only one in the partially-inundated area. The big, old church is still in use, but the congregation has a new Christian education building to replace the basement Sunday school rooms which had to be filled in.

Ontario Hydro, which underwrote most of the building costs, allowed the churches a 10 per cent. increase in seating, approved the plans, then paid all the money over to the church boards which handled the projects.

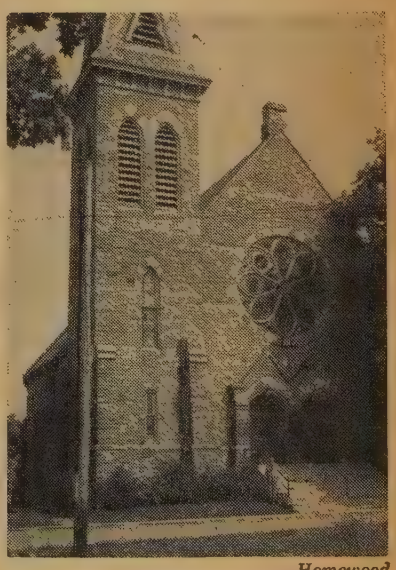
Where there were once eight United Churches there are now four. But they are stronger, and enthusiasm seems to be deeper. "I've never been in a place where all the people came to meetings," says the minister of one of the new churches. "It just shows what can be done with amalgamation."

Homewood

Iroquois Church is no longer a guide to St. Lawrence seamen. Navigation beacon shone from this tower on old church



Ontario Hydro



Homewood

Beautiful new church, Christian education wing and manse on one property replaces . . . old Iroquois Church which originally cost $22,000

Marjorie Macdonald tells about

PUTTING WOMEN IN THEIR PLACE

WOMEN'S place in the Church has never been static. It has risen and fallen according to the ebb and flow of women's influence on society.

In the early Church women played an important part. They were among the first believers in almost every city and town on the march from Jerusalem to Rome, and were such a driving force that the pagan philosopher Lipanius exclaimed, "Heavens. What women you Christians have!" More than one ecumenical council discussed and regulated women's work and demanded from them a high theological standard. Women held top posts, in direct contrast to the present where, except in very rare cases, the masculine hand guides the Church.

At the Reformation, with its sweeping changes in policy, the influence of the men became predominant and women had little share in the life of the Church.

This lasted until the 19th century, except among the Quakers where George Fox urged the men to "make a place for the women and stir them up to take it" and a few other groups. In the 18th century the greatest strength of the Methodists was the coming together of men and women in the homes for Bible study, prayer and the practice of a disciplined Christian life.

Dr. Kathleen Bliss in "The Service and Status of Women in the Church" says that the 19th century was a time of quiet, spiritual growth among ordinary people who brought new life into the churches, and with it a great upsurge of activity among women. This was also a period of great change in the industrial world, of increasing and moving populations and where people went, even across the seas, the churches went also.

Hesitant Men

The activity of women in the North American churches began to increase through a growing interest in foreign missions brought about largely through the hesitation of the men to send unmarried women overseas. The only money they had was what they got from the sale of butter and eggs, but this they willingly gave. The small coins grew into the large sums which supported the missionaries they sent out.

Women's denominational organizations have grown in size and influence in the 20th century. In the United States many have banded together. *United Church Women* represents 10,000,000 women in the U.S.A. National Council of the Churches.

Within the last decade the changing status of women in the world has brought a new emphasis on the life and work of women, as well as on a growing co-operation between men and women in the mission of the Church, an emphasis stemming largely from the influence of the World Council of Churches.

Before meeting at Amsterdam in 1948, a questionnaire on the work of women in the Church was sent out. So overwhelming was the response there was nothing to do but call the women attending the Council to meet earlier at Baarn.

Three women representing The United Church of Canada were there: Miss Harriet Christie, now principal of the United Church Training School; Miss Eunice Pyfrom at Five Oaks Christian Training Centre; and Miss Dorothy Young, the Home Organization Executive Secretary of the W.M.S.

> At Herrenalb, Mrs. James Wyker, former President, United Church Women, quoted an 1811 Presbytery statement:
>
> "The women may meet to carry on their work, but if there is any praying to be done, they must call in a minister or elder for no one knows what these misguided females might pray for."
>
> "They were wise men," said Mrs. Wyker. "It is dangerous business to tamper with prayer if one prays believing."

The women talked about their contribution to church and community life, bearing in mind that men and women are equal before God and together given the responsibility for His work. Out of a stirring and stimulating discussion, the final conclusion was that the experience of women should be used fully on church committees, groups and boards, as they showed themselves capable of carrying responsibility.

Their report was greeted with cheers at the World Council Sessions. The women asked for a woman on the executive committee and Miss Sara Chakko of India was appointed; they requested a commission of men and women to do further study, and this was named.

At the Second World Council meeting at Evanston, Ill., the Commission reported that one of the results of their study was the recognition that the question of the place of women in the Church was an integral part of any study of the laity. What happened then was the appointment of a committee on "The Co-operation of Men and Women in Church and Society." Their instructions were to study the place of women in the Church, take action towards more complete participation of women in the whole work of the Church; urge churches to make possible and to stimulate women to accept responsibilities of leadership and to prepare themselves to take on responsibilities they do not now undertake.

Thinking, but Little Action

Three consultations have taken place—Davos, Herrenalb and Yale—and while thinking has been clarified and progress reported, very little action has been taken by the member churches.

In The United Church of Canada women have always been active in voluntary organizations. However, while they have the right to sit on the boards and committees of the church, not many do so. Traditionally the men have determined policies and set standards and the contribution of women is often overlooked when decisions are being made and thinking together is desirable.

In 1950 the United Church began a study of its administrative set-up. In 1953 a study of the relationship of the two large women's organizations to one another was initiated with two guiding principles (1) a united women's organization which would seek to preserve within the Church all of value in the present women's organizations (W.M.S and W.A.) and (2) whatever would further full partnership of women and men in the Church.

In 1956, the 17th General Council approved *in principle* the formation of one organization for the women of The United Church of Canada in the congregation and at other levels.

The Council also appointed a commission to prepare a constitution for the organization and to study the issues involved. This commission will report to the 18th General Council meeting in Ottawa this month.

However, very little has been done as yet about the second point—the partnership of men and women in the Church. All realize there will have to be new patterns of thinking and great changes of heart, but

ey also know that together they *can* work t a plan of action.

They are agreed that they must decide) where they can work together (2) what ings now done separately could be done tter together (3) what projects should carried out in separate groups and (4) hat needs not now being met might be alt with under the new form of -operation.

Women feel they should have greater presentation on committees at every vel; that it isn't enough just to have a ken one or two if there is to be partner- ip in all the work of the church. From perience, both men and women know at when they work together the whole greatly improved. The very successful G.I.T. programme is the result of the ork of a committee of women and men.

The late Dr. Marion Hilliard, on her turn from the Yale Consultation, startled group by telling them that women do ot think. "A woman's life is so full of ing things," she said, "that she is sing the power to think, and certainly to ticulate about anything."

"How are you going to work on com- ittees with men if you don't get to your et and speak?" she asked. "You won't y anything you have to take responsi- lity for."*

Some of the men listening admitted that is is not altogether a feminine failing.

Men Complain

Women say that men are not used to o-operating and tend to think of them as ompetitors; they don't take women's work eriously enough and don't allow women dequate scope. They also complain that omen take too long to make up their inds, and won't take risks. The women dmit that they sometimes look upon the en with suspicion and resent the claim hat the men's way is the right way.

The men, according to Jean Harbison riting in *Presbyterian Life*, say: "It's no se arguing with a woman; she takes every- ing personally . . . Women don't think gically. . . You girls let your emotions n away with you." To all of which the riter retorts, "Of course it's true, but esus dealt with personalities . . . logically n't the only way to think . . . and heaven elp us if emotion should cease to guide s in some endeavours!"

"I wish there were more women elders," woman wistfully commented at a recent edication of an all-male Session in a large ty church. She felt that women, through eir deep concern for people, their knowl- dge of the home, its problems, joys and rrows, were particularly gifted for this timate and important office.

The Central Committee of the World ouncil asks the churches to consider some

(*Continued on page 24*)

*A recording of Dr. Hilliard's address is avail- ble from the Berkeley Studios of The United hurch of Canada, 315 Queen St. E., Toronto, Ont.

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Christians re-think their stand on . . .

WAR AND PEACE

By JOAN HUNTLEY*

CHRISTIANS, pacifist and non-pacifist alike, are re-thinking their stand on war and peace. Prior to Hiroshima, the Christian had a choice: to be a pacifist on grounds of his Christian convictions, or to take up arms as a Christian soldier in a relatively just cause.

But the A-bomb has changed all that. The bomb dropped on Hiroshima shattered, along with man's confidence in his own progress, the line of distinction between the two Christian alternatives regarding war. Surely now the Christian has no choice but to declare himself uncategorically against the testing, the stockpiling, and the ultimate use of nuclear weapons.

What the Moderator has deemed a "ground-swell of talk" on these issues has arisen from United Church discussions at Conference level. Several Conferences have sent memorials to the General Council on the general theme of banning nuclear tests and setting up international controls. Dr. Thomson himself has given a strong and daring lead in recent magazine articles and TV appearances, and it is easy to predict that the issue will occupy a prominent place on the General Council Agenda in Ottawa this month.

This issue calls for interdenominational decision, too. And in Toronto a group of clergy and laity have crossed denominational boundaries to form a "Committee for a Christian Use of Nuclear Energy." Their document merits close study and discussion in church groups throughout Canada.

Here is a paragraph from the preamble:

"We recognize that no technique of achieving peace has commended itself to all Christians at all times. Some feel that we can only achieve peace by negotiating from positions of strength. We, for our part, believe that the policy of negotiation from strength is a false position, because it assumes negotiation from a dominant position, and thus obstructs the possibility of agreement. We further believe that the emergence of atomic weapons has extended the scope of destructive power to such a degree as to render participation in nuclear wars inadmissible for Christians."

The choice between reliance on defensive weapons and trust in God is at least as old as Isaiah's time: "For thus said the Lord God . . . In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses. . ." This finds echo in Psalm 20: 70: "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." In the days of chariots and horses there were always some pieces to pick up after the thunderstor of carnage had rolled by; there was alwa a remnant to return. This has been so un the event at Hiroshima opened the do to the awesome probability of man's pow to obliterate God's creation.

Phrases like "total annihilation humanity" are tossed about so loose nowadays that they have become grotesq *clichés*. Some scientists seek to reassu us that not *total* humanity, but merely sizeable proportion thereof, would obliterated in nuclear war. Yet the ve fact that they couch their reassurance such terms indicates how far the pub conscience has become numbed and blunt through decades of bludgeoning by t statistics of destruction.

This breaking of new ground for pea is infinitely worth a try; we *may* succee and we know that the alternative, of co tinuing blind trust in nuclear weapons, almost certain in the long run to bri destruction to this planet. To make a bo bid for peace is surely no crazier than continue pouring money into defen measures such as the DEW line whi prove obsolete almost before completion

The hour is ripe for Canadian Christia especially to take action — even as I Thomson suggests, unilateral action — peace. We have a popular governme whose voice is respected in the counc of the nations. Our Prime Minister h already advocated banning further nucle tests; he is heard with respect by the hea of other Western nations.

But peacemaking is more than t banning of bomb tests, although su primary action does clear away the wo of the fog of fear, and releases energ for creative co-operation. The resoluti drafted by the "Committee for a Christi Use of Nuclear Energy" counsels not on war-prevention but also the hard co structive work of positive peace-making through aid to underdeveloped countr via UNESCO, W.H.O., the Committee Refugees, and the Colombo Plan.

Our Lord said: "Blessed are the peac makers." Peacemaking in our kind world is Christian realism, involving n only courageous witness but also constru tive action, deeds of mercy, the diffic and delicate overtures of reconciliati the sublime tact of the grace of our Lo Jesus Christ. It is positive common sen in a neurotic world where all the treach ous undertow pulls towards war with melancholy, long, withdrawing roar." A we to throw up our hands and drift w that tide or are we to throw in our weig on the Lord's side whose will is our peac

Miss Huntley is the assistant minister of Danforth Avenue Church, Toronto.

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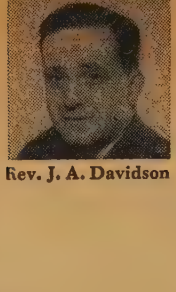
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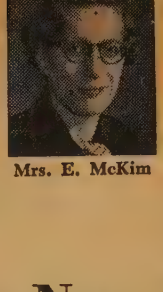
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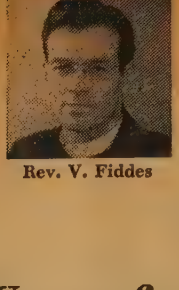
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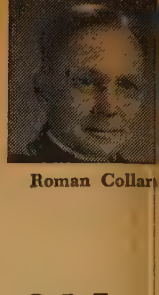
Roman Collar

• Time for Revision • New Ways for Old

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By J. A. DAVIDSON

A GENTLE ferment seems to have been developing in our Church in recent years over ways of ordering and conducting public worship. More and more of our ministers are showing a concern for liturgics—and a few of them have become rather frothy about the whole matter. Our theological colleges are giving more time and care to training students in public worship than has been customary in the past. There seems to be an increasing lay interest in the finer points of public worship.

Every once in a while someone demands extensive revision of the *Book of Common Order*, and it has been suggested that what we really need is a prayer-book that can be used in the Anglican manner. Despite the extravagance of some of those who are concerned for reform in our worship practices, this deepening interest in the ordering of worship is a healthy thing. And perhaps it will lead, in due time, to extensive revision of the *Book of Common Order*.

Our present book is, of its kind, excellent—but not very much use seems to be made of it, except for some of the special services. And it isn't very realistic to retort, "Well, more use should be made of it!" Revision does seem necessary — but we must not be hasty in this.

And we musn't make the mistake, which is sometimes made by Churches in our tradition, of thinking that a handful of liturgical experts can by themselves produce a worship-book that will be widely accepted and used throughout the Church. Of course, we must base revision on sound liturgical principles—but we must also give very serious attention to *actual* ways of worship in our Church. Surely one of the necessary preliminaries to any extensive revision is a careful study of patterns of worship throughout the Church. Despite the fact that one of the avowed purposes of a worship-book in a Church such as ours is to help form the mind of the Church on corporate worship, the book must realistically express the mind of the Church on worship as it is expressed in our actual worship practices.

I predict that we will preserve our tradition of "ordered liberty" in worship—but I also predict that in the years to come our worship will become more liturgical. I don't think that we will have a prayer-book on the Anglican style: any book adopted by us will be descriptive or suggestive and not prescriptive or mandatory.

We will retain the practice of extempore and free prayer, but along with this there will be an increase in the use of liturgical forms. Perhaps a new pattern of worship will emerge (a pattern which will be, in effect, a recovery of the worship practice of the early Church) in which both "fixed" and "free" elements will have effective roles to play.

Those who will have the important task of revising our worship-book must not become so concerned about what the world of liturgical scholarship may have to say about their craftsmanship that they forget that the final test of their work will be in the congregations of our Church.

Our immediate need is not revision of the *Book of Common Order*, but the careful investigation and widespread conversation which must precede any revision that is not to be merely an interesting exercise in liturgical scholarship.

Look What We Are Losing

By ELEANOR McKIM

THOSE Canadians who like to scold themselves about the Canadian character, or lack of it, ought to take a long look at our attitude toward Canada's shift from rural to urban life. Undoubtedly they would come up with something nasty about us as a people. Perhaps they would be right.

Everybody knows now that Canada is more than fifty per cent urban. Practically every report given in any field in the last ten years points with a certain prideful relief to that fact. "Oh," we seem to be saying, "we have arrived." We are no longer country cousins. The English will no longer be able to look on us as backwoods colonials. We can point out to the Americans that we are not now in danger of becoming hewers of wood and drawers of water. We are turners of wheels a bolters of bolts and just as good as th are.

Certainly all these things are happeni in Canada's development, but why do need to chortle so about it. It can on be naivete which leads us to assume th urban life and urban ways are superior that from which we have come. Oh, don't say so, but look how people in sm towns insist that they are *really* urban outlook.

Assuredly rural areas and towns oug to share in the material benefits whi Canada is enjoying and to which th contributed. Nobody holds any brief the town pump or the coal-oil lamp. So rural attitudes could stand an overhaulin but there are intangible strengths in ru life which are worth making a conscic effort to preserve.

Last week we attended a fortieth we ding anniversary in our town. Of the brid nine brothers and sisters, eight were pr ent and they were, without exceptio people who counted in their communiti The W.A.'s special effort on the turk dinner was a personal congratulatio There were about thirty people present a after recalling the wedding, those thir people entertained themselves and ea other for an entire evening. Everybo could do something! They played t piano, violin, harmonica, even the bon in solos, duets, trios and choruses. T tunes were old and new; humorous a sentimental; sacred and toe-tapping. A through it all ran the thread of gen dignity; of an accepted standard of actio of understanding and affection.

This kind of family and the way life they accept produced the leaders Canada. It is strong and good and n to be duplicated in any suburb. *We co lose it just by not recognizing its val*

Rural people are not rustics. They a literate and articulate in about the sa proportion that city people are. Let us g away from the subtle feeling that city li is automatically smarter and more l trous than rural living. We should choo from among the rush of new ways o that which will enrich us and reject tho things which rootless and restless are substitute for the community life whi we have.

• The Eleventh Hour • The Shortest Speech

More Brinkmanship

By VICTOR FIDDES

THE WRITER, in exchange for a car of 1951 vintage and "other considerations" has just acquired a spanking new vehicle, possession of which, under normal circumstances would have filled him with pride and joy. In this instance he finds himself while stationed behind its chrome-necked wheel seated also on the horns of a dilemma.

He has been told that You Auto Buy Now (Whether Or Not You Can A-Ford It!) and that if enough patriotic souls will circulate enough credit the nation will soon be delivered from its business recession. He has been told, further, that if America sneezes Europe will catch pneumonia and that a serious business recession in Europe at this time will probably throw the rest of the world into the arms of the communists. It would seem, therefore, that by buying a car the writer is doing his small part to save the world from communism.

Unfortunately, it transpired that the very day the writer took possession of said car he attended a church meeting at which a speaker from the Missionary and Maintenance Department castigated the Western world for its prodigality and waste. He pointed out that the food that the average Canadian family throws into the garbage would feed a child in China or India and that, note! the chrome which we tack on to our oversized cars would provide housing for a Korean family. This squandering of our resources is widening the gulf that yawns between America and the rest of the world. The underprivileged see this waste and rush into the arms of the communists.

This, then, is the dilemma: the state of the world being what it is whatever the westerner does will be wrong. If he maintains his own prosperity he "widens the gulf." If he lets the economy slip he precipitates world disaster. Reinhold Niebuhr no doubt could develop the problem eloquently from this point. But can anyone give us the answer? Is there a way out of this economic impasse?

I don't know, but an idea persists which will not down. The idea is too naive, really, to be taken seriously by economists and statesmen who are versed in these sinister realities, and it is too obvious to be practicable. At the present time sixty cents out of every dollar which the American government spends is spent in defense—presumably against communism. What would happen if America forgot about communism and decided gradually to divert that sixty cents into productive coin? If, instead of feverishly "countering" every move in diplomacy and military preparations which Russia makes she quietly took her own initiative in her own way, developing her own resources and the resources of other nations that will work with her in schemes of human welfare and social betterment—attending to the needs of her schools and colleges without reference to Sputnik, enlarging the aid to other countries, engaging in every kind of good work which rests on the assumption that the world is going to remain.

Such a policy implies rejection of the likelihood of war. The dangers would be great and I, for one, would not want to hazard a guess as to what would happen, but at least it would be "brinkmanship" of a different order. And, since we seem to be at the eleventh hour anyway it might be worth a try. "Who knows," as Mordecai said to Esther, "that we are not come to the kingdom for such a time as this?" And "if we perish, we perish."

Words! Words!! Words!!!

By ROMAN COLLAR

FOR years I have been intrigued with the Book of Job, and probably because, in one session, it was our Old Testament Professor's choice for his students. He did such a good job that I think I could give a fairly accurate account of its contents any time.

Afterwards when James Moffatt's translation came out one found certain passages made clearer. Among such was Job 4: 4, where Eliphaz says encouraging words to the physically desolated Job: "Thy words have upholden him that was falling, and thou hast strengthened the feeble knees." Moffatt translates: "Your words have kept men on their feet."

For a reason not known to him, Job was being tried in ways that would have made the strongest souls curse and quail. He does neither. His head was "bloody but unbowed." And from the lips of Eliphaz came the comforting words that the terribly-tried man had in the past held up despairing unfortunates, given them hope, kept them on their feet, a service generously rendered.

There are, then, words, challenging and inspiring, as there are words that dishearten and throw men down. Perhaps among the greatest of these are the words of Christ spoken to the disciples when the fate of the church, humanly speaking, seemed to hang in the balance, "Go ye therefore, and teach all nations . . . and lo, *I am with you.*" Jesus in truth is saying, "This is your job; none may take precedence over it, and you are not going to be alone in the task." Nothing is clearer: nothing more was needed to make them stand on their feet and be counted.

"Words! Words!! Words!!!" What havoc they have wrought from the Serpent to Hitler. By contrast hear the Saviour's stirring, "Go . . . I am with you!" And with them ringing in their ears the hearers went out to spiritual combat. I say, imagine it! Twelve men against all men; or, better still, for all men's betterment.

Twelve men with what would be deemed a silly story, deep in their hearts and constantly on their tongues, of a Perfect Peasant, yet God's *Word,* dying for all mankind on a cross and rising from a closely-guarded tomb! There would be many a scornful, "Ha! Ha Ha!" Indeed, Paul experienced it at Athens when he told the Good News, ending with the Resurrection. We read that some "sneered" (Moffatt). Of course they did, it was a "tall" story, the tallest they ever heard. But to these proud mocking Athenians, he never wrote a line, never returned. It was, it seems, as if they had never been. Bruise him physically, he'll go back or write; deride his Saviour, he'll do neither!

This speech was one of Christ's shortest, but no Word of His has meant more to the world. The words "Go . . . and I am with you" have kept men upon their feet for 2,000 years. ●

How To Find Your True Self

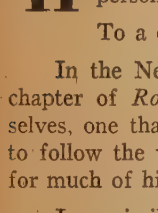
"HE is not a man, he is a civil war," said a shrewd observer concerning a certain person.

To a degree that is true of all of us.

In the New Testament the most outspoken statement of this fact is the seventh chapter of *Romans*. There Paul frankly admitted that within himself he found two selves, one that knew what it ought to do, but would not, and one that sincerely tried to follow the will of God, but too often failed. It seemed to Paul, looking back, that for much of his life the wrong self had been in control.

In a similar mood the great evangelist Dwight L. Moody once remarked that he had more trouble with himself than with any other person he had ever met. Christina Rossetti voiced the same conviction when she wrote:

God harden me against myself,
This coward with pathetic voice,
Who craves for ease and rest and joys.
Myself, arch-traitor to myself,
My hollowest friend, my deadliest foe,
My clog whichever way I go.



Faced with this desperate situation of finding the wrong self always present, and sometimes in growing control, people may try to run away from themselves. A cartoonist pictured a woman on board a cruise ship in mid-ocean, saying to a travelling companion, "I took this trip just to get away from myself." But it takes more than long leagues of ocean to do that; wherever we go our problem goes with us.

We may "take the wings of the morning, and dwell in the uttermost parts of the sea," but the self we were trying to run away from is still close at hand. The solution to our civil war cannot be found in flight.

It can be found, strangely enough, only when we are captured! George Matheson, the blind preacher and poet of Edinburgh, pointed the way to the finding of true selfhood when he cried:

Make me a captive, Lord,
And then I shall be free.
Force me to render up my sword,
And I shall conqueror be.

The only way to find our true self is to find God. Like the Prodigal Son, we come to ourselves only when we return to him. As his divine resources sweep into our lives, overcoming the evil and strengthening the good, like Paul we know that we have found the answer to the desperate question, "Who will deliver me from this body of death?" The answer is, "Thanks be to God through Jesus Christ our Lord!"

Edward Cragg

Family Bible Readings

FAMILIES are reading the Bible more these days, and more interest is being shown in Bible study. These passages are suggested for use in the home, for private devotions and for preparation for study of the International Sunday School lessons.

Sept. 15. Care for the Poor..Deuteronomy 15: 7-11
Sept. 16. A Call to Righteousness....Isaiah 58: 4-12
Sept. 17. Compassion for Human Need
.....Matthew 9: 27-31
Sept. 18. Jesus' Ministry.....Luke 4: 14-21
Sept. 19. "Love One Another".....1 John 3: 11-18
Sept. 20. "Love Is of God".....1 John 4: 7-12
Sept. 21. The Lord's Servant.....Isaiah 42: 1-9
Sept. 22. Vision of Judgment.....Amos 7: 4-9
Sept. 23. "Learn to Do Good".....Isaiah 1: 12-20
Sept. 24. Call to Service.....Isaiah 6: 1-8
Sept. 25. Against Oppression.....Micah 3: 1-4
Sept. 26. Honest Profession.....Matthew 7: 15-20
Sept. 27. The Last Judgment.....Matt. 25: 34-46
Sept. 28. Trust in God's Justice.....Psalm 37: 1-11
Sept. 29. A Vision of Hope.....Isaiah 40: 1-11
Sept. 30. To Prepare the Way.....Luke 1: 14-17
Oct. 1. A Cry in the Wilderness....Luke 3: 7-17
Oct. 2. Who Can Endure His Coming?
.....Malachi 3: 1-12
Oct. 3. That You May Know.....Luke 1: 1-4
Oct. 4. The Gospel at Pentecost.....Acts 2: 22-28
Oct. 5. Sons and Heirs.....Galatians 4: 1-7

Movies for the Family

For families who like to go to the movies together here are films proving wholesome and popular.

"Around the World in Eighty Days"
South Seas Adventure—5th Cinerama
Henry V (Re-issue)
"Mark of the Hawk"
"Merry Andrew" with Danny Kaye

* * *

Books for Children

"The Lion, the Witch and the Wardrobe" by C. S. Lewis. Children 8-10

"Lost in the Barrens" by Farley Mowat. Boys 10-12.

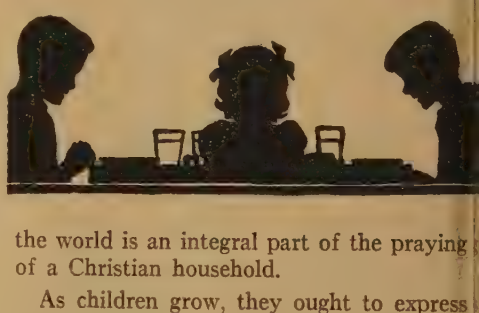
"Walter, the Lazy Mouse" by Marjorie Flack. Children 5-7.

Grace Before Meals

A MINISTER who has done effective marriage counselling said that he advises each couple he marries to begin asking God's blessing at their very first meal together. In many homes where family worship is a vital experience, parents testify that their custom of worshipping together began with the simple custom of grace before meals.

A little child who has repeatedly seen his parents' heads bowed before a meal has sensed reverence. Children who join hands around the table to repeat a meaningful grace forget their petty differences in an important experience of family unity. A boy or girl who takes a turn at reverently asking God's blessing on their meal and family is learning early to lead others in worship.

Some families make this an occasion for a brief and timely prayer of thanks for some personal blessing and of petition for God's guidance in undertakings that concern the family. Petition that includes the needs of God's other families throughout



the world is an integral part of the praying of a Christian household.

As children grow, they ought to express their thanks in new and more mature ways. Sometimes a different grace restores the meaning that has been lost in too long recitation of an old familiar verse. The following are table graces that are favourites in households we know. If your family has one that it your very own, would you send it to us for sharing?

Table Graces

● For the food that is before us, our Father, make us truly thankful. Grant us Thy guidance through the affairs of this day. May we help to share Thy love with all the families of earth. Amen.

* * *

● Our Father, our home is a happy one, and we have food and clothing as we need it. As we give thanks, help us to remember that many of Thy children are hungry, and that Thou art depending on us to help them. Amen.

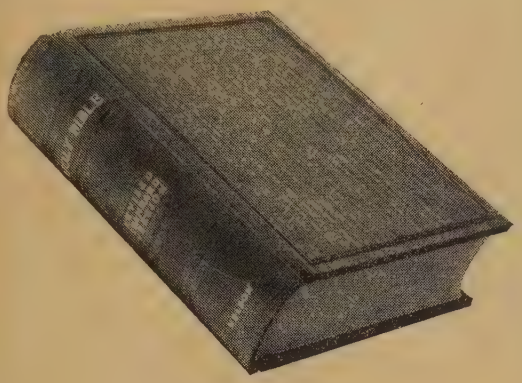
* * *

● Our Father, may the praise of Thy children know no season, but be as constant as Thy love to us. Amen.

Buying a Bible?

OVER 100,000 new Bibles will be bought into Canadian homes this year. Many of them will be gifts for boys and girls from fond aunts or concerned parents.

The trouble is, we fool ourselves if we think the youngster now becomes a "Bible reader." He's thrilled with the gift—sincerely thrilled—but after a year or two of "looking things up" in Sunday school most new Bibles find an honoured resting place on the family shelf of good books. Why?



For one thing, the Bible is difficult reading for youngsters. For another, the difficulties are increased by the old familiar way of printing the scriptures: thin paper, small print, double columns, numbered sentences, and a trough of still smaller print down the centre.

Happily, there are alternatives. You can buy Bibles today in which prose is printed in paragraphs, poetry in verse form. Some have helpful headings throughout, or even explanatory notes.

For juniors, for example, there's a delightful new "shorter version" from Oxford called *A Beginner's Bible*. The meaning gets across to a boy or girl, and the sweep of Biblical drama is all here, helped along by headings, notes, drawings, maps.

Older youngsters might like a complete Bible. If there isn't a *Revised Standard Version* in the home, that could be your gift. Choose a large type edition. *The Westminster Study Edition* is a good buy in the King James Version, with footnotes, concordance, articles, full-colour maps.

For younger children, buy big, illustrated Bible story books. The "Tell Me" series by Mary Alice Jones is true to the Bible and right for children. I was with her when her newest was delivered, *Tell Me About Christmas*. Our youngsters enjoyed it in July.

Try giving a high school student a J. B. Phillips translation of *The Gospels*.

If you really want to encourage your youngsters, buy a copy of *The Shorter Oxford Bible* for yourself and read it through in a week.

Peter Gordon White

The *Music Makers*

LYNDA passed her theory of music exam with 99 marks. A tiny gremlin skipped across the last page and turned a minor scale into a major. She sent me a magic bell to ring for special fairies when I need help for my stories. It rings a clear-sounding B, which is the dominant note in Mendelssohn's fairy music to the Midsummer Night's Dream.

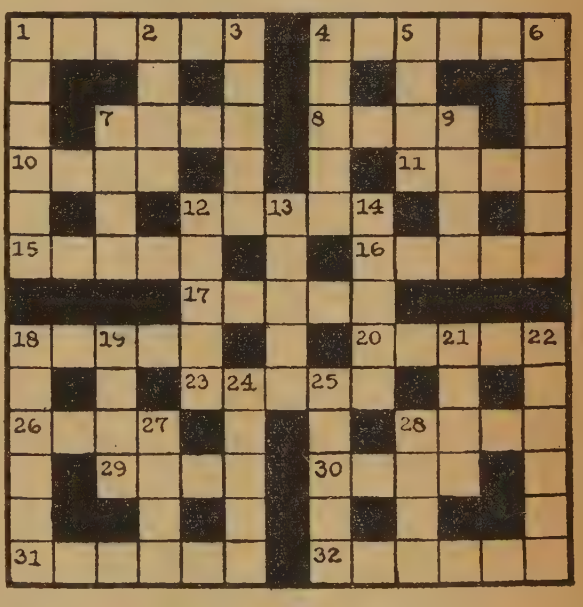
Not many of us can make a perfect score in anything. John worked a set of puzzles, and there were two mistakes. A teacher put a plus sign instead of a minus in an algebra question. Eleanor's calf won only second prize at the fair.

Can you be a good sport and take second or even third place? Congratulated on playing so accurately, Anton Rubinstein said he could give another concert with the notes left out. (He couldn't.) If you can't do things without error don't worry. Some day you may reach the top, but it will be only with all your chums below. I know you will do your best this year, in school, music and good living.

FREDERICK J. HORWOOD.

If you would like to join the Music Makers, write Mr. Horwood, care of THE OBSERVER.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who said to the men of Israel, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you"?
4. Who said of Paul to king Agrippa, "It seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him"?
7. Who else, besides Abiathar, supported Adonijah when the latter plotted to succeed king David on the throne?
8. Border.
10. Level.
11. Soothe.
12. ". . . , that sometimes shuts up sorrow's eye" (Shakespeare, "Midsummer Night's Dream").
15. Uncertainty of mind.
16. Notice of danger.
17. Which of Israel's leaders took part in the transgression of making the calf?
18. A king of Hazor, who, with others, was overcome by Joshua and the Israelites at the waters of Merom.
20. Stared with open mouth.
23. Ventures.
26. Warmth.
28. Bird.
29. Injure.
30. Notion.
31. Who said to Hezekiah, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon"?
32. Who said to Saul, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel"?

DOWN

1. When Laban and Jacob made a covenant at Jegar-sahadutha, what name did Jacob give to the place?
2. Famous English public school.
3. A wealthy sheep owner who refused hospitality to David's servants.
4. Form.
5. Who said to Jonathan, "As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom"?
6. At what city did Jacob buy a field and build an altar called El-elohe-Israel?
7. Who prophesied, "Behold, I will take away the posterity of Baasha, and the posterity of his house"?
9. Musical instrument.
12. Stagnate.
13. Mistake.
14. Pains.
18. Whom did the princess send to fetch the roll, on which Baruch had written Jeremiah's prophecy?
19. Ray of light.
21. Urgent entreaty.
22. Who reproved king Belshazzar of pride and idolatry, and read and interpreted the writing which the king had seen on the wall?
24. Shinab was a king of this place.
25. During the transfiguration of Christ, who else, besides Moses, appeared to Peter, James and John?
27. Cab.
28. Division of the school year.

(Solution on page 30)

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The Question Box

Q. Does a minister of the United Church have any right or authority to abbreviate the Apostles' Creed? This is the way it has appeared in our Church calendar recently:

Apostles' Creed:

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was born into the world, and who suffered for us; and in the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, and the life everlasting.

A. Your minister has taken an exact quotation from the *Book of Common Order,* where the Apostles' Creed is abbreviated in this way for the reception of members on Profession of Faith.

Q. When women elders pass the communion elements should they wear gloves?

A. No — at least that's what people who know about such things tell us.

Q. Our secretary-treasurer is an elder, not a steward—is he entitled to attend stewards' meetings?

A. The *Manual* provides that "the Committee of Stewards shall elect annually *from among its members* . . . a treasurer . . . who shall receive all monies for the support of the local church." An elder would not be entitled to attend meetings of the Committee of Stewards unless invited, or elected a steward, but he might serve as treasurer of the Missionary and Maintenance Fund for the pastoral charge.

Q. Is it proper to advise the minister of meetings of the Committee of Stewards?

A. The minister is ex-officio a member of the Committee of Stewards; he should be notified.

Q. What status, if any, has an honorary member of a Church Session? Is he a member of the Official Board?

A. To be strictly correct there is no such thing as an "honorary" member of a Session. However, some congregations seek to honour some of their men who may have the qualifications for an elder but cannot assume the active responsibilities, and elect them honorary Elders. We assume that such could easily consider themselves "honorary" members of the Official Board too, but they have no status as such.

A. J. EBBUTT* says:

The doctrine of the Incarnation, that God became an historical person involves the question "How was God in Christ?" . . . Early Christians found in Jesus a man—one whom they had to worship . . . We must try to answer Jesus' question,

Who Do You Say That I Am?

ONE OF A SERIES

WE, as all other men, must try to answer Jesus' own question. It is, of course, first and foremost a moral estion, which we can answer with our es. But it is also an intellectual question, ich as thinking men and women we must to answer with our minds.

The disciples were all Jews, and so were ict monotheists, and yet they unhesitatly ascribed deity to Jesus, as well as nhood. This constitutes the mystery of s person. There is also the evidence a direct encounter today. Countless ousands of men and women have tified, and still testify, to an experience h the Risen Lord, who was the Jesus Nazareth. So the problem of the Person Jesus Christ is just as important today it ever was, and if we cannot be satisfied h the traditional doctrine, we must try think through the problem for ourselves. It is not possible to examine all the New stament thinking about Jesus, but we y make a few comments about it. (1) ere is a development of thought from optionism (man becoming God) to arnation (God becoming man). (2) ich of the later argument is based upon ts found in the Fourth Gospel, especially the Prologue. We feel that the Synoptic spels present the historic Jesus, the urth Gospel the Risen Christ. (3) where in the New Testament is the full manity of Jesus denied. (4) We find ristological views in the New Testament, ich later were branded as heretical, such Adoptionism. This should cause no prise, unless we view the New Testant as containing the final theology. (5) e New Testament definitely teaches the ordination of the Son to the Father. e Synoptic Gospels never call Jesus God. r does the Fourth Gospel and the ostle Paul. Indeed, the term "Son" olies subordination. Jesus prayed to d, and we cannot believe it was God ying to God.

There is evidence of a great intellectual struggle before the triumph of the theory that became orthodox, that in Jesus Christ is a union of divine and human natures. We may not now be able to appreciate the great Christological arguments of the early centuries, but both orthodoxy and heresy alike have this value in common, they were all attempts to "have the truth of the matter." We believe that they all made a wrong beginning by starting from the two-nature concept.

The new approach to a Christology must start with Jesus Himself, and not with the two-nature concept, the divine and the human. This is beginning where Jesus Himself began, because when He asked His question, "Who do you say that I am?" He wanted to know whether His disciples accepted Him as the revelation of God's will. Surely we shall read His Person in the light of His ethical teaching, His acts, what He could and could not do, His filial consciousness, what He thought of His mission, and His own personal religion. What does the orthodox view do to the experiences through which Jesus passed, such as the baptism, the temptations and Gethsemane?

Begin with Jesus

It is an accepted principle that the Person of Jesus must be a unity, which is why we must begin with Jesus Himself. After all, we really only know God and true man through the life of Jesus. It is Jesus, the Son of God, we know, not God in all the majesty of His Godhead; it is Jesus, the Perfect Man, we know, not Everyman. The thing which separates Him from all other men is the measure of the presence, the life, of God in Him. "God was in Christ . . ." The divine really was made manifest in the human. By beginning with Jesus Himself, the historic Jesus, we can appraise His humanity and this other quality, which the early Church called divinity.

Certainly Jesus was human. The New Testament clearly pictures Jesus as a real

(*Continued on page* 24)

Professor Ebbutt is dean of arts and ector of theological studies, Mount Allison iversity, Sackville, N.B.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

SO many little books have gathered on the review shelves during the summer months! Among them from England, bound in soft blue cloth and pocket size, is the words edition of the new *Shorter Congregational Praise,* 75c. . . . Macmillans have published the first three attractive little books for children new at reading in the Kingdom of God series by Mary F. Rolt. They are: *The Carpenter's Son, The King in the Wilderness, The King of Love.* Well illustrated by Pamela Adams they sell at 40c. . . . From Macmillans, also, comes *Peace or Atomic War,* a collection of three broadcast appeals by Albert Schweitzer. 40c. . . . The Canadian Institute of International Affairs in the "Behind the Headlines" series has brought out *The Commonwealth in Africa* by Gwendolen M. Carter at 20c. . . . From Washington, Rev. Samuel W. Irwin, known to many readers as the writer of U.S. News from the Capitol in THE OBSERVER a few years back, has sent on a book of verse, *Musing Through the Years.* . . Two in a series of pamphlets on Evangelism have come from the World Council of Churches: *Evangelism in the United States* by George Sweazey and *Evangelism in Germany* by H. H. Ulrich. 50c. . . . The other day we received from Oxford University Press a gold feather mounted on a card announcing the publication today of *The Golden Phoenix* by Marius Barbeau and Michael Hornyansky at $3.00.

Schweitzer

TWO BOOKS

Reviewed by A. J. Wilson

Clear Lands and Icy Seas

By Theodora C. Stanwell-Fletcher. (Toronto: Dodd, Mead & Co., Ltd.) $4.50.

The Northern Light

By A. J. Cronin. (Toronto: McClelland & Stewart.) $4.50.

Many books have been written on Canadian North. *Clear Lands and Icy S* is not just another; it is different. It written by a young American woman v in her college days spent three summ in Northern Canada on natural hist research. On graduation she spent th years in the wilds of British Colum which she described in *Driftwood Val* She did one other book, *Tundra,* on Canadian North. This book describes trip on the government supply s *"Ruperts Land"* to settlements in Labra Ungava, the Eastern coast of Hudso Bay, and across the Bay to Churchill the West shore. She describes in fascinat detail the icy loneliness, tundra, bi flowers, animal life and icebergs of the s arctic. She visits Eskimo settlements boat stops, talks with them, meets r sionaries, Hudson's Bay Co. workers officers of the law. Her descriptions interlarded with interesting comments these people and her rather whims appraisal of her fellow passengers and c of the *"Ruperts Land."* All of these la she discreetly fictionalizes in order to co the identity. The writer is a biolog keen observer and imaginative writer, a bit of a philosopher, all of which ma her book excellent reading.

* * * *

The Northern Light was a newspa in the north of England. It had been the Page family for three generations had a record of honesty, integrity service to the community. A popu London paper decided to acquire it. owner and editor, Henry Page, would sell. *The Chronicle* set out to destroy *Northern Light* and established a r paper. This paper used every trick modern technique to achieve its end, vul publicity, startling headlines, "dirt sensation . . . murder," gossip, innuen Homes were broken, reputations ruin Both papers lost financially, and had it been that another London paper doub crossed *The Chronicle* both might h gone under. As it turned out *The North Light* survived. In this book Dr. Cro has matched any of his other novels. theme itself is an apt one—the power o great corporation to crush its competit It is told with great skill, and emotio appeal. There is tragedy, anger, humo The reader is almost afraid to go on times for fear of what might happen. hopes that Dr. Cronin's faith in the surv of a decent, independent local paper, over against the filth, the callous indif ence to everything but circulation certain so-called popular papers will justified.

Twelve Times Seven

By Lourisa Durrant. (1039 Wanda Dr Burlington, Ont.) $1.50.

The author of this little book has divi life into periods of seven represented the twelve months of the year. Janua representing birth up to seven years, ha short prologue before the descriptive t and so on throughout when, in Decem

"The highlights of the years shine ou
With clearer beams in twilight glow"

Part II contains twenty-seven short o to nature, including flowers and sea-she

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As if being tired wasn't enough, I found myself getting upset by almost everything. I became cross and irritable with the children. I'd start arguments with my husband over the smallest things. I finally realized that something had to be done — so I went to see our family doctor.

The doctor suggested that my tiredness and nervousness may have been caused by a lack of vitamins and minerals in my diet. This deficiency, he explained, caused men and women to feel run-down and irritable. To help correct my condition he recommended I add a good food supplement to my daily diet.

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WOMEN (*Continued from page 1*)

very pertinent questions on the co-oper tion of men and women in church a society:

"In the face of modern demands f equality of rights and opportunities, what extent have our churches given teac ing on the true meaning of partnersh based on the insights of the Bible? T what extent have our churches tak account of the new psychological, soci economic and political situations in t world and developed forms of ministry a service appropriate to the needs of the new situations? To what extent must t understanding of vocation, of mission, service and of the various forms of t Christian ministry be re-examined, so th our churches may demonstrate in the own life right relationships between m and women, and inspire and challenge t world to work toward such relationship

There is concern and restlessness local churches at the long delayed actio Many congregations are already studyi both the new organization for women a ways and means of furthering co-operati between men and women. Others are st waiting for the directive which they expe will be given by the 18th General Coun in order that The United Church of Cana may get on with the job. ●

WHO DO YOU SAY?

(*Continued from page 21*)

man; one who increased in wisdom, wh faced real temptations, prayed real praye to God His Father, studied the Old Test ment Scriptures, one who could marv be stern, show compassion, was limit in His knowledge, experienced all t emotions of men. But when we ha considered all these human qualities, a balanced them against His self-conscio ness, we find that the term "humanity is not enough. It tells us too little abo Jesus. He was God-conscious all the tim whereas with the best of men it is n a permanent manifestation. His discipl never denied His humanity, but the si nificant thing is that they began to worsh Him.

Jesus felt that He stood in a special unique relation to the Mind and Will God. Now the whole Hebrew traditio witnesses to the belief that it is t Presence of the Spirit of God in a m which makes him human. Without such presence man would be but a beast of t field. It is the Image of God in us th makes us human and enables us to respon to duty, to goodness, to purity, to Go Himself. This doctrine of the kinsh between God and man is fundamental Christian theology. It is this very Spir

(*Continued on page 28*)

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About People and Places

Congregationalists Meet

"God Speaks to Our World" was the theme which absorbed the attention of the 400 delegates attending the Eighth Assembly of the International Congregational Council at Hartford, Conn., under the Moderatorship of Dr. S. Maurice Watts of London.

The theme received further and more specific treatment as the work of Churches in many countries was reviewed. The Assembly shared in the testing of the Christian fellowship under the pressures of Apartheid in South Africa, the witness of the Church amid the exploding nationalisms of the Far East, the growth and thought of the Christian Communities in the midst of the conflicting ideologies and political forces of Europe, and the concern of the Church for her people in the flux of American society. Always a vigorous discussion of world peace, social justice or Church unity was at hand.

The United Church of Canada is officially a member of the International Council and her delegation was led by the Moderator, the Right Rev. J. S. Thomson. Others in the delegation were Dr. E. E. Long, the Secretary of the General Council, Dr. D. H. Gallagher of the Board of Overseas Missions, Mrs. E. R. Woodside of Bathurst, N.B., Dr. R. D. Smith of Edmonton, Principal G. Caird of Montreal, Mr. Walter Morris, President of the National Y.P.U., and President A. B. B. Moore of Toronto. Mrs. Moore was an associate delegate. Major contributions to the work of the Assembly were made by the Moderator, who preached the Council sermon, and Dr. Long, who reviewed the life and work of The United Church of Canada.

Church at Noon

Laymen of **Trinity Church, Charlottetown,** were surprised to find that the noon-day services planned primarily for tourists were attended by many towns-folk. In a downtown theatre, with Rev. George Goth of Metropolitan, London, as preacher, these ran for a week. 100 came the first day, 250 the second, and attendance increased until 400 filled the church for the 25-minute service on the final day. The laymen are already planning for next year.

Another Degree

The Moderator, **Rt. Rev. James S. Thomson, D.D.,** gave the principal address at the Centenary Convocation of Mount Allison University at Sackville, N.B., and collected another LL.D.

New Churches . . . in Ottawa

Eastbrook United Church, the first to be completed under the new Ottawa Extension plan at a cost of $100,000, was dedicated by the Rev. A. M. J. Gray, D.D., Past President of the Montreal and Ottawa Conference. The outgrowth of the old Eastview Church and the recently organized Overbrook congregation it will serve the southern Eastview and Overbrook areas. Rev. H. W. Wonfer is the minister.

. . . in Newfoundland

The Sunnyside congregation on the Hillsview-Sunnyside Charge has built a new

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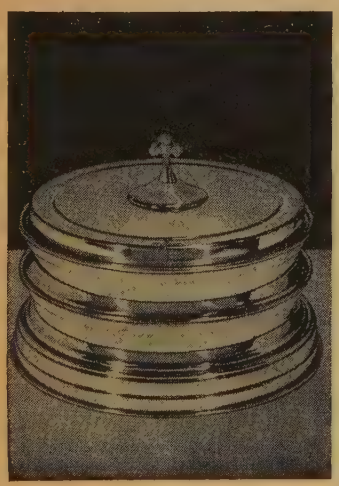

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with the exception of a small loan of $1,
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year project, the congregation gave m
free time and labour. Mr. Lewis Hea
Lay Supply.

. . . at Salmon Cove

To the sound of a church bell the
building was closed and the lovely
church at **Salmon Cove** on the Victo
Charge, Nfld., opened its doors to
congregation. It was built at a cost
approximately $45,000. President Rev.
N. Holmes officiated. Rev. A. P. Barne
the new minister.

. . . in a Winnipeg Suburb

Culminating a year of intense activity
the small congregation, the new extens
of the **Lilyfield (Man.) Church** was d
cated at a service conducted by the stud
minister, Ken Beal, Presbytery Chairm
Rev. F. W. Armstrong officiating for
building and Past President Dr. Geo
Dyker dedicating the new war memo
organ and other gifts.

On Radio and T.V.

Rev. Daniel Matheson, Danforth Ave
United Church, Toronto, will broadc
over the Domin
network of
C.B.C., Sund
Sept. 28th, 4.30-
p.m., E.D.T.

Matheson

Dr. A. C. Cr
the Church of S
land, fraternal d
gate to the
General Council
The United Chu
of Canada, will
the preacher
Chalmers Chur
Ottawa, Septem
21st at 11.00 a
at a service to be telecast over C.B.L.T.

Three Events

Three important events in the life of
Rev. Arthur Organ were marked at
reception in Mount Royal United Chu
Montreal—25 years of ordination, 25 y
of marriage, and the honorary degree
Doctor of Divinity. Dr. and Mrs. Or
were recipients of gifts—an orchid, an
painting of the Scilly Isles, off the form
native Cornwall, and a cheque to m
possible a visit to that Duchy next sum

On to Tokyo

Five excited Japanese Canadians w
among the 65 delegates boarding the g
DC6B plane on its charter flight fr
Edmonton to Tokyo to the World Conv
tion of Christian Education. All chu
workers, they were also returning to
land of their fathers.

Dorothy Vipond writes that their tra
had been met by friends and church work
carrying "On to Tokyo" banners. They
attended the special church service arran
for all delegates, and even before the fli
had begun to get acquainted with each oth

Miss Nobu Sato was the only one w
had never been to Japan before.
laboratory technician at Winnipeg Gen
Hospital she is an active worker in Ki

(*Continued on page* 29)

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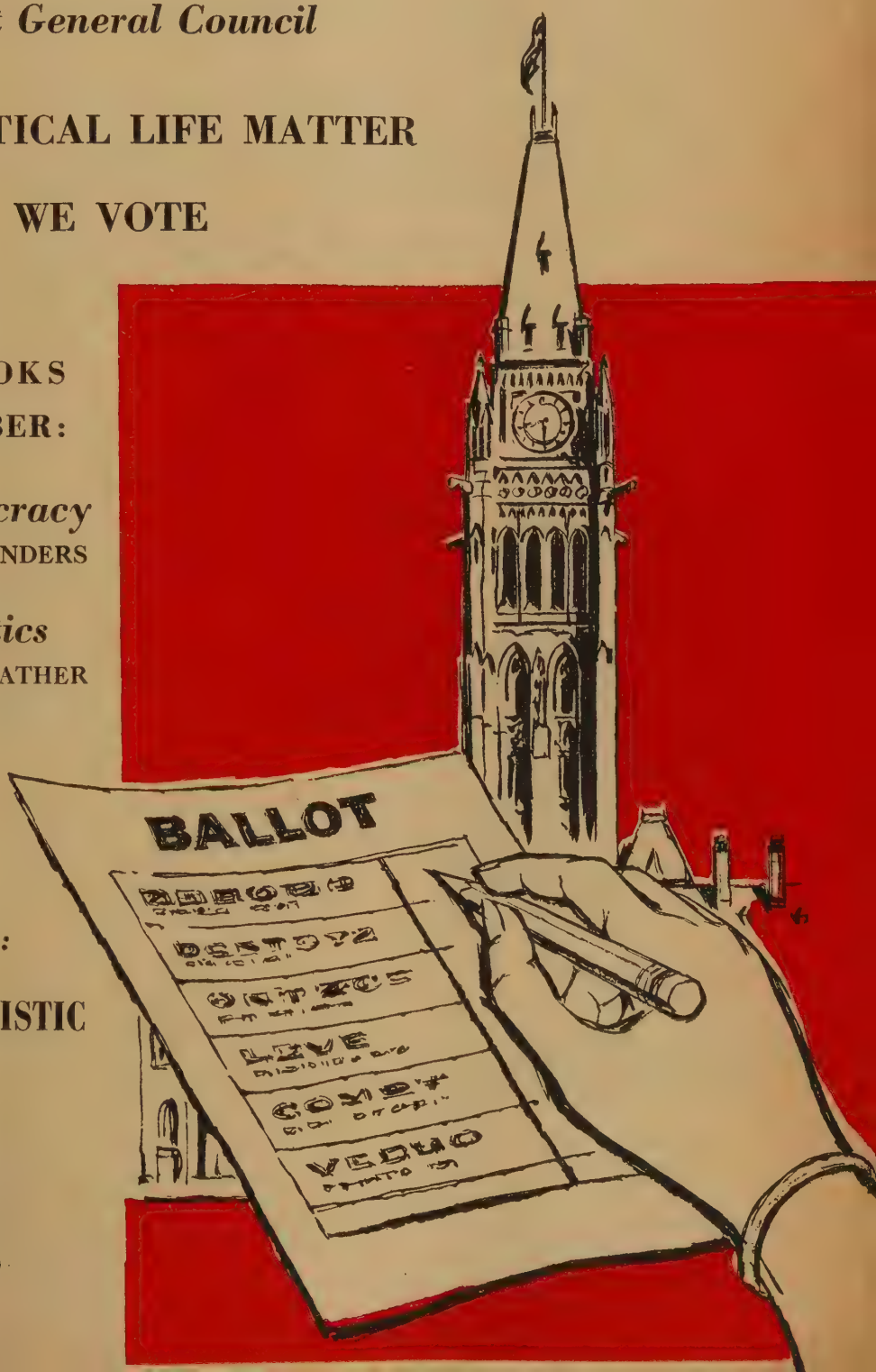

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WHO DO YOU SAY?

(*Continued from page 24*)

of God Himself, which was also in Jesus, but to a degree unknown in any other man. His would be the Image unbroken.

The Old Testament prophets were men filled with the Spirit of God, thinking God's thoughts after Him, endeavouring to live themselves and guide others to live according to God's will. They were spirit-filled men. What was intermittent with them, was permanently and completely the fact with Jesus. Thus as the one and only completely inspired Person, He would the Word or the Mind of the Fath Jesus incarnated the Purpose and Will God. That is our interpretation of t word "deity" when applied to Jesus.

The Perfect Saviour

This view seems to answer some diffic ties which any theory of the Incarnati usually raises. (1) We can use the te "incarnation" of this view, since we me God through His spirit, His Mind a Will, manifesting Himself in Jesus, a r human being.

(2) On our view, how was the Incarn tion an act of God? If we believe th God is the Creator and Sustainer of things, it is not too much to believe al that He can break into His own order in spiritual way. In the long history of hum nature, we recognize a new and uniq dimension in the man, Jesus. God H involved a new factor into His creati in Jesus Christ.

(3) Is Jesus different in kind or degree from other men? According to o interpretation, the answer would seem be, only in the degree to which He endued with the Spirit of God. He is o with us forever. If we could conceive the Incarnation as the ideal relati between God and man, we would exp the special incarnation in Jesus to completed by the life of God or Chr incarnate in all men. "Christ in me t hope of glory."

(4) It is sometimes asked, "Was all God incarnate in Jesus?" Our answer m be that God was in Christ, but not all God. Certain attributes of Deity, om presence, omniscience, omnipotence a eternal consciousness, could not be app hended within human limits, cf. Phil. 5-11.

(5) It has been asked, "Is Jesus Chr final?" The finality of Jesus lies in wh He teaches and in what He is, that is His Person. He has been called "the fi point of reference." In Him is the fulne of God, and that is the majority judgme of all generations; in Jesus is the perfe revelation of God, the perfect obedien to God's will, the perfect example for m the perfect Saviour. Surely perfection finality! Jesus is either *the* One, or must look for another.

We have not forgotten that we are on trying to explain the fact of Jesus, a that fact will always remain more imp tant than all our theories. There is t fact of Jesus, and He still asks, "Who you say that I am?" The Life and t Question. The one provokes the oth Once He confronts us, we cannot rema silent or neutral. We decide for or again And when we decide for, we shall find th the Life supplies not only a question, b the answer. ●

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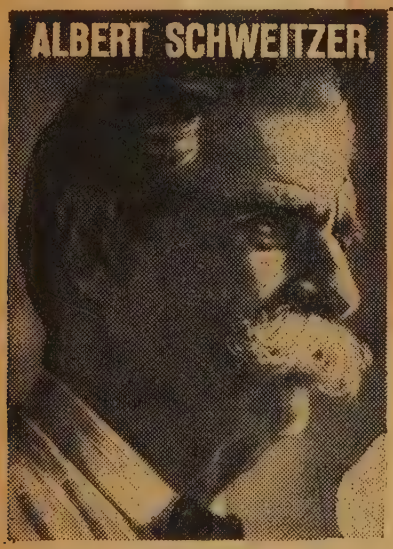

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To Tokyo: Mr. and Mrs. M. Sameshima, Lethbridge, Alta., Miss Toshiko Otsuka, Toronto, Miss Nobu Sato, Winnipeg, Mrs. Hide Shimizu, Toronto

NEWS

(*Continued from page 26*)

urch, Winnipeg. For **Mr. and Mrs. Same-ima,** who have a market garden near thbridge, Alta., this was their second visit ce emigration to Canada in 1924. Their ne children were active supporters of this nvention journey. **Miss Toshuko Otsuko** returning home. Her brother, sister and andparents live in Japan, and following e Convention she will meet them. "Tosh" one of the active young people in the panese United Church in Toronto. She rks for the Provincial Government in the epartment of Health. From the same ngregation came **Mrs. H. Shimizu,** the pular wife of the minister, leader of work nong women and girls, as well as inter-eter of the Nisei to the Isei. She, too, uld visit friends following the Convention.

As the big plane took off, there were no ore thrilled and expectant passengers than is particular group of United Church orkers linked so closely with Japan.

U.S. to Canada

Reversing the usual order, Rockefeller Fellowship student **Rev. David C. Searfoss,** 1958 graduate from Princeton Theological Seminary, is coming from the United States to Canada as assistant minister to St. Andrew's United Church, Westmount, Que. He begins his duties this month.

New Appointment

Halpenny

Mrs. J. L. Halpenny, former President of the Dominion Council of the Woman's Association, has been appointed by the Executive of the Board of Christian Education on a two-year experimental basis, to give special assistance in the field of work with Senior Adults.

With Band and Bouquet

Band music and bouquets to old-timers marked the centenary celebration of the Beaverlodge, Alberta, community, held at Halcourt Bridge on Red Willow River. Recognition of the **Halcourt United Church** as the first to be erected was made during a service sponsored by the Ministerial Association with the co-operation of old-timers and addressed by Rev. M. Banting, the United Church minister, assisted by the Anglican and Missionary Alliance ministers.

Canadian Director

The relationship between Christianity and politics, particularly under the growing tensions of the troubled African scene was discussed at length by a group of African ministers at the Refresher Course under the direction of the **Rev. Wm. Hincks,** United Church of Canada missionary in Northern Rhodesia. Undertaken at the request of the Presbytery of the Church of Central Africa in Rhodesia it is hoped that next year European ministers will join with their African colleagues.

Rev. W. J. Buchanan closed a six-year ministry on the Gorrie-Wroxeter, Ontario, charge with special centennial services at the Wroxeter church. Rev. George Wylie, Wallaceburg, and Rev. James Semple of Egmondville were speakers. Mr. Buchanan is now minister at Knox Church, Ayr, Ont.

New Address

Because of expansion of the University of Toronto **The Canadian Council of Churches** and **The Christian Social Council of Canada** have had to move their offices to 2 Spadina Road, Toronto 4, Ontario.

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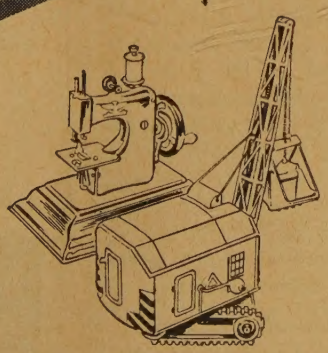

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CROSSWORD SOLUTION, Page 19

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Manitoba Up Front

Manitoba Conference has surged ahead in contributions to the Missionary and Maintenance Fund, with a 25 per cent. increase over last year. M and M Secretary H. E. D. Ashford says all Conferences are showing an increase, and if the trend continues, the 1958 objective of $6,800,000 will be reached. Total givings at August 27 were $2,724,295.86, an increase of $330,416.80 (13.8 per cent.) over last year.

Conference givings, with 1957 figures in brackets: Newfoundland $27,701.04 ($21,512.42); Maritimes $221,892.96 ($195,640.58); Montreal and Ottawa $289,847.84 ($252,674.77); Bay of Quinte $204,831.20 ($177,807.61); Toronto $569,128.79 ($508,800.94); Hamilton $418,731.84 ($362,542.07); London $315,125.37 ($283,668.38); Manitoba $157,516.72 ($134,545.95); Saskatchewan $144,179.85 ($122,997.64); Alberta $164,481.96 ($140,767.36); British Columbia $183,322.05 ($169,532.07); donations $27,536.23 ($23,389.27).

Dates to Remember

Protestant Women's Federation will hold a dessert luncheon at 23 Prince Arthur Ave., Toronto, Oct. 3rd, at 1.15 p.m. Canon Guy Marshall, St. Stephen's Anglican Church, is speaker. His theme: "Work Among Sea-going Men."

Queen's Theological Alumni Conference, October 20-23. Chancellor's Lecturer: Dr. Stanley Hopper.

Year Book, 1958

The Year Book, 1958, is now ready and being distributed. A copy will be sent to any retired minister of The United Church of Canada who makes the request by letter to the Secretary of the General Council, 421 Wesley Buildings, Toronto 2-B, Ontario.

Publishing House Notes

Two Canadian Books

CONTINUING interest in the centennial celebrations in British Columbia is centering around the books published concerning that province. I recommend *This Is British Columbia* by Ken Liddell (Ryerson Press) $4.00. It is a newspaperman's account of a leisurely 5,000-mile trip throughout the entire province, full of curious enquiries and shrewd observations. It has interesting pictures.

Another part of Canada, the Niagara Peninsula, is described both historically and currently by an experienced writer. *Niagara—Hinge of the Golden Arc* by Marjorie Freeman Campbell (Ryerson Press) $6.00, is a full-sized book which takes the reader through the fruit lands, by the Welland Canal, to the Falls and the Peace Bridge, through the magnificent Niagara Parks and the Queenston Hydro Development, not to mention Queenston Heights, Lundy's Lane, Stoney Creek, Niagara-on-the-Lake, and other places significant in Canadian life and history.

These are outstanding Canadian books for both private and public libraries.

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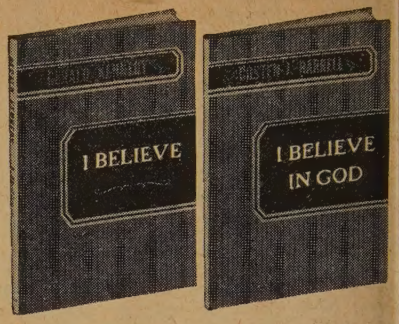

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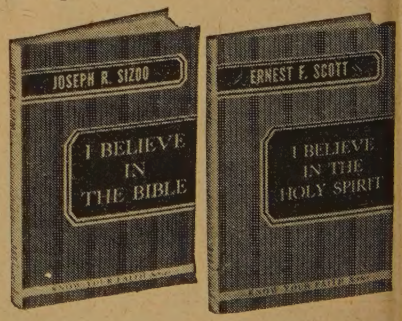
by Ernest F. Scott

A brief, intelligible discussion of what we may believe about the Holy Spirit and how this belief can change lives. *$1.25*



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EACHER to take charge of Primary Department in small church. F. B. Frost, 68 Hallam St., onto. LE. 1-1103; LE. 6-5366.

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USHING—3-point charge, and St. Andrew's E., Montreal Presbytery, vacant October 1st. Mid- between Montreal and Ottawa; new manse, furnished; good schooling; stipend above imum. Interested ministers write—I. H. Fuller, hute, R. R. 5, Que.

TTAWA, Ontario — The pulpit of Bell Street United Church will become vacant September 1958. Interested ministers please write Kenneth itt, Chairman Pastoral Relations Committee, Rochester St., Ottawa, Ontario.

VERS, Manitoba, three-point charge, will be vacant end of September, 1958. Fully modern se, well furnished. Above minimum salary. d school facilities. Interested ministers please act B. J. D. Ellis, Chairman Pastoral Relations mittee, Box 252, Rivers, Man.

E. THERESA-STE. ROSE, two-point Pastoral Charge, 16 miles from heart of Montreal in ving suburban communities. Manse has been tvated. Salary well above minimum. A challenge Christian work. Write K. G. Brittain, Recording ard, 173 Filion, Box 1008, Ste. Rose, Que.

OODVILLE Pastoral Charge, Lindsay Presby- tery, desires minister. Excellent elementary ol. High School bus. Well-furnished, oil-heated onage. Interested ministers apply to Howard pbell, Argyle, Ont.

5. CHOIR PERSONNEL

ORGANIST and choir-master, for Westminster United Church. Duties to commence September 1st, 1958. Senior and Junior choir. Good salary. State experience, qualifications and salary require- ment. Address all communications to J. C. Cook, Chairman of Music Committee, 22 Dunblane St., St. Catharines, Ont.

ORGANIST for Trinity United Church, North Bay. Concert model Hammond; duties to commence AT ONCE and to include directing Junior and Senior Choirs; excellent vocal and piano teaching possibilities. State age, qualifications, experience, and salary expected. Apply to Mr. H. B. McCubbin, 154 Main St. West, North Bay, Ont.

ORGANIST only—required for St. Andrew's River Heights United Church, Winnipeg. New modern 3-manual Casavant organ being installed this summer. Duties to commence September 1st. Applicants give age, qualifications and salary anticipated, and forward application: Attention Chairman Music Committee, St. Andrew's River Heights United Church, Kingsway and Oak Sts., Winnipeg 9, Man.

WANTED—Organist - Choir Leader; church 700; Organ two-manual newly rebuilt. Studio, good teaching opportunities. State salary. Wm. French, United Church, Kenora, Ontario.

WANTED—Organist for Trinity United Church, Summerside, P.E.I. Duties to commence Sept. 1st. Interested parties apply to Mr. Allison MacLean, Box 4, Summerside, P.E.I., stating salary expected.

6. ASSISTANT MINISTERS WANTED

UNITED Church, Smiths Falls, Ont., membership over 1,400, requires assistant minister as Director of Christian Education with regular preach- ing. Good salary. Apply, with references, to W. A. Woodside, Secretary.

7. CHURCH SUPPLIES & EQUIPMENT

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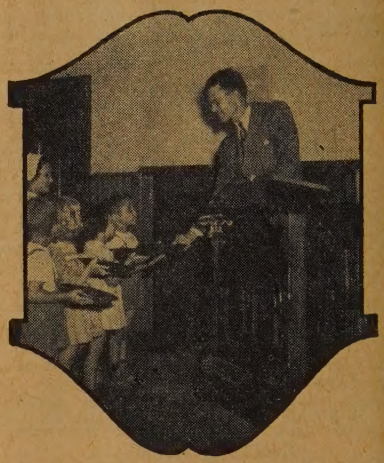

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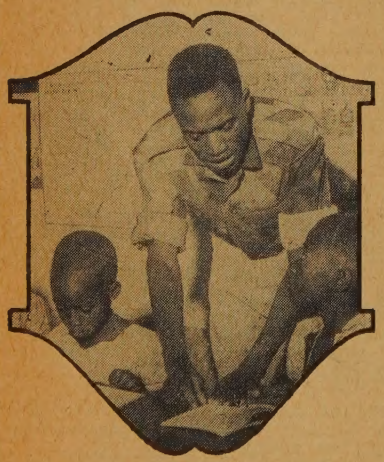

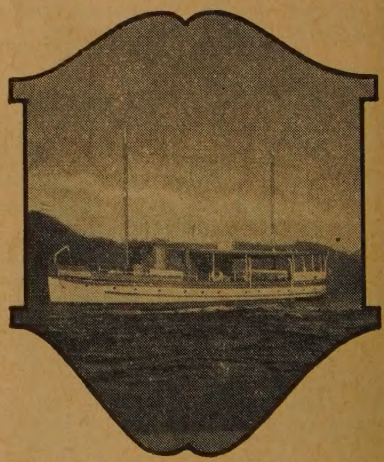

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